A

MORAL ESSAY

Upon the

SOUL

OF

MAN.

In Three Parts.

Done out of *French.*

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TO THE READER.

THO' the World be full of Diſcourſes, Treatiſes, and Eſſays of Morality, *yet we have believ'd it might not be unneceſſary, to Expoſe theſe New Eſſays to the Publick View; Either becauſe one cannot enough propoſe to Mankind their Duties; or elſe becauſe the greateſt part of thoſe Eſſays, Treatiſes and Diſcourſes which have appear'd already, and of which ſome have ſo juſtly pleas'd the Reliſh of the Age, are (if well regarded) no more than onely Paintings and Deſcriptions, or at beſt but Incitements, not Convicti-*

ons and Eſtabliſhments of Duties: For they ſuppoſe that the Principles of Religion, Morality, and Duties, are ſetled and acknowledg'd; they preſuppoſe them, but they prove them not; they perſuade them to thoſe who already do believe them; but if there be ſome who do not believe them, (as there are too too many who doubt thereof, or at leaſt, who are not ſufficiently perſuaded of them) they do neither perſuade nor convince Them in the leaſt.

We believe that we have Diſcover'd *the precious and ineſtimable Treaſure of an entire Conviction of Religion and Morality, in the Incultivated and Neglected* Field *of the* Natural *Knowledge of our Souls, and the no leſs precious Treaſure of that Knowledge of our*

Souls in the Attention and Reflection upon every ones Proper and Indubitable Sentiment; and we have believ'd that we ought to render the Discovery *Publick.*

This is what we have done. And tho' in all this Essay (which is indeed no other than a meer Essay, because it is only an Idea which we rough-draw, and an Overture which we make, but do not fully accomplish by Unfolding and Pressing on in a particular and compleat Delineation, all our Duties and all their Circumstances) there needs nothing more, Than that every one should apply his proper Sentiment, and the clear Idea's which he finds in Himself, by Attention and Reflection upon this Indubitable Sentiment which he hath in Himself; *Nevertheless, because there*

are few Perſons who are accuſtom'd to Reflect and Reaſon upon Matters ſo remote from their Senſes, and the Carnal Reliſh of Human Paſſions which ſtir up Attention in Reading the greateſt part of other Books; we foreſaw that this Eſſay might appear too ſtrong to ſome Spirits, who can only digeſt Matters that are very eaſie, who are not accuſtom'd to mount up to the Principles of Things, who Relie upon the Credit of Authors, and who are not at all Curious to ſee what we propoſe to them in First Notions *and* Clear Idea's.

But beſides that we believ'd that an Age ſo Enlightned as Ours is, would require an Inſtruction as ſtrong, and that there are Spirits who would willingly be thus Fundamentally Inſtructed, and that it would

would be convenient to Impreſs this Reliſh upon others, to the end that they may be rais'd up to a more Perfect Knowledge of God and themſelves; We do alſo hope that the meaneſt Capacities may here learn how to Know their Souls, and by their Souls their Duties.

S. Paul *would have all the Faithful apply themſelves to Augment and Encreaſe* Light *and* Knowledge *in themſelves; And if there be any Knowledge which is uſeful and neceſſary to be Encreaſed and brought to Perfection, it is without doubt* The Knowledge of our Soul, *which is the moſt Eſſential Science which we have to acquire, and the true Science of God and of Salvation, as the Divine Apoſtle ſpeaks; ſince we can Know nothing Fundamentally, neither of our*

Heavenly and Eternal Hope, nor of our Preſent State upon Earth, nor of our Eſſential Relation with the Eternal Nature and Eſſence, (from whence proceed all our Duties) but in Proportion as the Knowledge of our Soul Encreaſeth.

We ſee very Exact and very Religious Obſervers of Duties, who oftentimes Know not why they perform them; and tho' they do not do amiſs in being ſo, yet they would do much better in Being, and Knowing why they are ſo; becauſe, whatſoever a Man is Knowingly, *and by the Conviction of Reaſon, he is much more ſolidly ſo for himſelf, and much more profitably ſo for others.*

We have believ'd that we ought to give a Compleat Science and Knowledge of the Soul, to the end

that

that all the World might thereby Inſtruct themſelves in their Duties, either for a particular Edification, or for the Inſtruction and Edification of others: And we are perſuaded that all thoſe, who will give themſelves the pains of Reading with ſome Attention, and of adding to that Reading ſome little Reflection upon themſelves, to Remark what we Obſerve of the Natural *and* Univerſal *Sentiments of all Mankind, (which is the perpetual Light of this Treatiſe) will find that we have render'd this Matter (otherwiſe ſo obſcure and difficult of it ſelf) moſt* Intelligible, *and Proportion'd to the Capacity of the whole World.*

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A

MORAL ESSAY

Upon the

Soul of Man.

PART I.

Of the Preference due to the Soul *above the* Body, *from the Reason of its Spiritual and Immortal Nature.*

CHAP. I.

The Curiosity which we ought to have how to know our Souls.

ALTHO' there is nothing which we can Know so Easily, and nothing which we should desire to Know so Naturally as our *Soul*, which is the very *Foundation* of our *Being*; since our Body is only as it were an Accessory, or a strange

Garment altogether exterior, which may well be an Occaſion to us of ſome Tranſitory Pleaſure, but can never eſtabliſh in us ſolid Joys, and a durable Felicity, whoſe Baſis and Living Root is wholly in the Soul; which rightly to apprehend, is the Whole Man: Yet notwithſtanding, there is Nothing that we know leſs, and nothing we leſs deſire to know than our Soul.

We know it neceſſarily; for we know neceſſarily that Principle of Knowledge, of Reaſon, of Reflection, of Liberty, and of Conſcience, by the which we Will, we Love, we Hate, and we exerciſe a free and voluntary Empire over the Motions of our Bodies, over the Thoughts of our Spirits, and over the Deſires of our Hearts. We all of us do neceſſarily know, That there is in us a Principle of all theſe things; and we conceive it, not only as a principal Part of our ſelves, but as a Part wholly diſtinct, and wholly different from that which we call Body. And if by a ſerious Application we would reflect upon this Idea, which we all of us neceſſarily have of our Soul, by this inward Perception, it will be found, that all of us would perfectly know our Souls, as much as God would have us know, during the time of our ſojourning in the Body, and our Trial here upon Earth; who would have the Knowledge of it to be ſomewhat weak and obſcure, becauſe there was a neceſſity by that means to ſweeten our Exile and Captivity in the

the Body, and to deaden the natural Ardor, which otherwiſe we ſhould have for our Liberty, if we did evidently know the Spiritual and Immortal Nature of our Souls by Idea or by Perception; as we experience and reſent it in the Acts and Operations which we ſee perpetually to ſpring from this lively Principle of Life wherewith we find our ſelves animated.

If we could keep up the ſerious Reflection and attention of our Spirits upon this Principle of Knowledge and Reaſon, from whence we ſee and perceive, that not only our Reaſonable but our Senſitive Life ſprings, and all that which we experience in us, and which we evidently ſee, ſprings from the ſame Principle as the Reaſonable Life do's, (for we cannot doubt, that That which reaſons in us, is not alſo that which perceives, that which hath Pleaſure and Pain, Joy and Sadneſs) we ſhould have a full and entire Evidence of our Soul, and of its Spiritual and Immortal Nature; we ſhould know it more diſtinctly than our Bodies, or any other thing in the World, either within us or without us. But, as it hath been obſerv'd by the Ancients a long time ago, we are, in reſpect to our Souls, as in reſpect to the Sun, which we cannot gaze upon without being blinded; we find our ſelves dazled when we would fix our Sight upon it, and we preſently hold down our Eyes: We ſee, and we know our Soul to be in the midſt of us, as the Sun is in the midſt of the World: We ſee it neceſ-

ſarily, and we perceive it continually by that Light by which it makes us ſee all things, and by the inward Perception which it gives us of our ſelves: But becauſe we cannot keep up the Reflection of Reaſon and pure Intellection, to comprehend and to conceive That, to have a Conception of our Soul, we need only comprehend and conceive this ſame Principle of Knowledge, of Senſibility, and of Reaſon, which we know and perceive in our ſelves; and becauſe we ſuffer our ſelves to be carried away by the cuſtom and facility of Imagining, (By Imagining I mean a Conception of things under a Corporeal Image) from thence it proceeds, that our interior View becomes troubled, obſcur'd, and blinded, in the midſt of that proper Light which ought to have enlightned it, and that in fixing our Sight upon a bright and glorious Sun, which ſhines in the midſt of us, we ſee nothing but Shadows and Darkneſs; becauſe that deſiring to reflect upon this Principle of Knowledge, of Reaſon, and Conſcience, which we perceive in us, and which is the Foundation of our Being; in ſtead of conceiving of it ſuch as it is, as an Object altogether Spiritual, and altogether Intelligible, by a pure *Intellection* and *Conception*, we fall back into a deſire of conceiving it by *Imagination*, as a thing Corporeal; which cauſes, that in ſtead of having a neat Idea and Conception of it, which we ſhould have if we would endure the Reflection of pure Intellection and Reaſon, there

there remains to us only an Obſcurity and Confuſion, which makes us confound the Soul with the Body, and the Body with the Soul. Thus tho' we are able eaſily to know our Soul, yet for the moſt part we know nothing at all of it.

And not only, being able to know it, we know it not at all; but it being our Duty to deſire to know it more than any thing in the World, it is That of all things in the World which we give our ſelves the leaſt trouble to know, and concerning which our Curioſity, ſo lively for all the reſt, is the moſt languiſhing, moſt frozen, and moſt inſenſible. St. *Auguſtin* had reaſon to blame us for being deſirous to know the Apartments of the Houſe wherein we lodge, the Streets of the City wherein we dwell, the Maps of the Countries wherein we travel; and yet that we are not ſtirr'd up by any Curioſity to know that Eſſential Part of our ſelves, which we call our Soul, and which we perceive to be the moſt noble Part of our Being. Man hath been defin'd to be a Creature Curious: And indeed it is incredible, ſays this Holy Doctor, how far this Paſſion of Curioſity leads us: We would know all things, we ſtudy the Maps of the Heaven, the Earth, and the Seas; we go even into Hell it ſelf to content it; we will not be ignorant of any Hiſtory, any Science, or any Art: But yet, how dear ſoever we pay for it, we Will be Ignorant of our ſelves; and as violent and as

preſſing an Ardor as we have to know all things out of our ſelves, ſo much Coldneſs have we for that excellent Curioſity of knowing our ſelves: It is the only Map and the only Hiſtory, the only Intrigue and the only Matter, which we take no care at all to underſtand.

The Dignity of our Souls.

Yet in the mean time we have a Soul, not only Spiritual, and of a Nature altogether different from the Body, and more excellent than all we can conceive that is Material and Corporeal; but alſo Immortal and Celeſtial, imprinted with a thouſand Characters of a lively Reſemblance of the Supreme Nature and Eſſence, and deſtin'd to an Eternity, and a happy Immortality, in an eternal Union and an Everlaſting Society of Delights and Joys with God.

Moſes hath taken care to give us the Hiſtory and Genealogy of it. For, ſays he, He that in the Beginning created the Heaven and the Earth, formed out of the Common Matter of the Univerſe the Beaſts of the Field, the Birds of the Air, the Fiſhes of the Sea, by the ſole conſtruction of their Members and Corporeal Organs, which he directed to thoſe particular Ends which he had propos'd to himſelf for a general End of his Workmanſhip: By means of which, he made them capable of thoſe admirable and different Inſtincts and Movements that

that we ſee in them, which is that only Life that Experience makes us ſee, and Reaſon ſuffers us to acknowledge to be in Beaſts: By the ſole conſtruction or organization of their Bodies, That a moſt pure and a moſt ſubtle Fire, form'd from the moſt pure and moſt agitated part of their Blood, mov'd and animated ſuddenly; *They became*, ſays the Holy Hiſtorian, *Living Creatures*. But when he came to Man, to whom he gave the place of Maſter and King of the viſible World, the Common Matter which ſuffic'd to make the other Living Creatures, was not at all ſufficient for the making of Man; Man cannot be made like Beaſts, by a ſole Conſtruction and Organization of his Body; for the Body being fram'd, it would not have been for all that a Man, it would have been a Beaſt as Brutiſh as the reſt, if God had not ſought out a Soul for it in His own Heart, and in His own Eſſence: There needed nothing but a well-placing of Matter, and an altogether Earthly Structure of Organs animated by a Blood a little ſet on fire, to cauſe a Body to eat and walk, and to make it a living Creature, like the reſt: But to make a Man, who, far above the Life of Beaſts, hath a Life of Knowledge, Underſtanding, and Reaſon; who hath that Empire over himſelf which we call Liberty, and that Natural Rightneſs which we call Conſcience, there was a neceſſity of ſearching for the Principle of this excellent Life out of all the Extent of Matter and the

Region of Bodies, and the Creator could find it no where but in Himſelf. For this is what that Expreſſion of the Holy Writer means, *And he breathed into him the breath of life.* He grafted upon this Material and Terreſtrial Structure, which of it ſelf could have no other than the Life of Beaſts, which had been given to the Common Matter of the World in Animals, a lively Image, and an admirable Reſemblance of his Eternal Eſſence: And from the Conjunction of this Terreſtrial Structure, and this Celeſtial and Divine Nature which he pour'd into it, *Man became Man after His Image*, and was rais'd up in the middle of the World, as a Living Statue, to be reverenc'd by all the Univerſe.

The Perception and Certainty which all of us have of our Souls.

This is the Hiſtory and Genealogy which *Moſes* gives us of our Soul; in which he appears no leſs a Philoſopher, than a Prophet: And altho' he ſhould never have given it us, we ſhould not have forborn to climb up to that Source or Origin of our Nobility, by the inward Experience and Certainty which we all of us have of our ſelves; ſince there is no body that doth not feel and perceive in himſelf this Celeſtial and Divine Part added and ingrafted upon this Terreſtrial Matter, with a thouſand Characters and a thouſand Attributes

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undoubtedly Celeſtial and Divine. For who is there that doth not perceive in himſelf a Principle of Knowledge without Bounds, which gives a kind of Immenſity to his Soul? Who is there that doth not perceive in himſelf a Principle and a Ground of an Empire over himſelf, and over the viſible World, in the Foundation of his Liberty, which raiſes up a Man into a kind of Equality, or at leaſt a Reſemblance of Sovereignty with God? Who doth not perceive in himſelf a Ground of Juſtice, or Love of Order, of Vertue and Duty, which makes him like to the Eternal Juſtice, from whence flows all the Order, all the Beauty of the World, both Moral and Natural? Who doth not perceive in himſelf a Ground of Conſcience, whereby every one is puniſh'd or rewarded upon the ſpot, according as he hath done well or ill; in which Man bears in himſelf a lively Image of that Supreme Juſtice which continually judges the Univerſe, and which will one day ſolemnly manifeſt its Judgment by a manifeſt Recompence of the Good, and an awful Puniſhment of the Wicked?

Men have eſſentially this Perception, and this Experience of themſelves: Some have it more clear and lively, others more confus'd, ſtupid, and dead, if I may ſo ſay, according as they have more or leſs Attention or Reflection upon themſelves; but it is certain that they all of them have it. It is apparent, that the ancient Philoſophers, and the ancient Poets who

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were themſelves the Philoſophers of their time, had not at all read the Book of *Geneſis*, when they made our Souls to deſcend from Heaven, and confounded them with the Supreme Nature, and ſaid, that they were a Portion of It more particularly applied to animate *our Bodies*, than the reſt of the Univerſe. It is not any *Tradition* that hath given Men theſe Ideas; it is the natural perception, and inward experience and certainty which the Soul eſſentially hath of it ſelf: And if Men were not diverted and carried away on the one ſide by their Paſſions, and on the other ſide over-rul'd to that degree as they are, by the Empire exercis'd over them by the Imagination, which dulls and obſcures them ſo, as hath been ſaid; there would be no need of writing Books, to let them know the Nobility and Dignity, the Imaterial Nature and the Spiritual and Immortal Quality of their Souls: *Every one would be his own Maſter, and his own Book to himſelf.* But ſeeing that the Paſſions on one ſide take from us the Attention and Reflection upon our ſelves, and that the Imagination, on the other ſide, preſents us with Corporeal Images as ſoon as we apply our ſelves to conceive things Spiritual and Immaterial, it is neceſſary to awaken and help this natural Sentiment, and to ſupport the feeble and weak Effort of the Underſtanding and Reaſon, to unmingle our Soul from that Confuſion with the Body which the Imagination cauſes: For that purpoſe we muſt begin to own its Spiri-

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tual and Immortal Nature, of which it can accumulate a thouſand Proofs; but, not to weary the Spirit by too much Speculation, we will cloſe it up in Three only, drawn from one triple indubitable Sentiment, which every one hath, and upon which every one may eaſily reflect: For every one finds in himſelf a Principle of Knowledge, a Principle of Liberty, and a Principle of Conſcience, or Love of Order and Juſtice: And theſe are the three evident Convictions of the Spiritual and Immortal Nature of our Souls, which ſparkle within us. Let us treat of them in order, and explain them one after another.

CHAP. II.

That our Souls undoubtedly are Spiritual Natures, and altogether diſtinct from Bodies, upon the account of their Intelligent Nature.

IF we ſhould follow the Light of our natural Ideas, there would be no need here of any Effort of Reaſon, or any Train of Diſcourſe; for the natural Idea which we have of a Spirit, or a Spiritual Nature, is no other than an Idea of an Intelligent Nature, ſuch as we find and perceive in us by that intimate and inſeparable Experience which we have of our ſelves. For we muſt obſerve, and, which admits of no difficulty, that as we do not know

Bodies

Bodies but by the Experience which we have of them, ſo we know not Spirits but by that Spirit which we have in our ſelves, and by that Idea which we have of our Soul, which we know not but under the Idea of a knowing Subſtance, which we experiment and perceive in us to be capable of divers Matters of knowing, perceiving, and willing, of loving, of hating, of being afflicted and rejoycing, of having Pain and Pleaſure, and, in fine, to be generally ſuſceptible of an infinite number of divers *Modifications*, of which it hath an eſſential Certainty, as often as it makes them in it ſelf, or ſuffers or receives them from any thing elſe.

As we have no Idea nor Experience of any ſort of true Knowledge but that of our own, ſo we have naturally no Certainty, nor near or immediate Idea, but of our own Spirit: And tho' we form to our ſelves an Idea of ſome Spirit without us, and of ſome Intelligent Nature, it is only grounded upon that Idea which we have of our ſelves, or of that Intelligent Nature which, as I have ſaid, we find and prove to be in us; for we know neither God nor Angel, but by an Idea which we draw and which we form and build upon that Idea which we have of our ſelves.

Why and how we conceive of God and Angels as Spirits.

The Idea which we have of an Angel, is no other than an Idea of an Intelligent Nature, ſuch

ſuch as is in us, but ſeparated and diſengag'd from the Servitude and Union of Bodies, and by conſequence enfranchiz'd from the Imperfections and Miſeries tied to their Dependence, ſuch as we find in our ſelves.

The Idea which we have of God is in like manner no other than an Idea of an Intelligent Nature, ſuch as is in us, but exempt from all the Imperfections which are in us. It is an Idea of a Nature Intelligent, and exiſting by it ſelf, with a Power, Wiſdom, and Sanctity or Infinite Juſtice; whereas we conceive of our ſelves juſt as we are, under an Idea of a Created Intelligent Nature, Imperfect, Defective, and Dependent in a thouſand manners; but this difference doth not at all hinder, but that this Great and Auguſt Idea of the Supreme Spirit may be apprehended under the Idea of the Intelligent Nature which we find [illegible] our ſelves. We do not know that God knows otherwiſe than we, were it not that he muſt of neceſſity know by Himſelf eſſentially all things, without a Cloud, without Obſcurity, without Uncertainty, and all at one View: Whereas we only know ſucceſſively, and dependently of a Superior Power, which gives us Ideas and Perceptions as he pleaſes.

As we know no other Spirit than God, Angel, and Man; and as we conceive neither God, nor Angel, nor Man as Spirits, but under an Idea of a Knowing Nature, and knowing with that kind of Knowledge which we find

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in us; it follows, That the Idea under which we conceive a Spiritual Nature, is the Idea of that Knowing Nature which is in us. And indeed it is impoſſible to have any clear and poſitive Idea of a Spirit, which hath not for its Baſis and Foundation either Knowledge, or a Knowing Faculty; for all other Definitions and Notions which are given of a Spiritual Subſtance, have nothing Poſitive, but conſiſt in Negations.

This is the common Doctrin of the Schools.

Thomas Aquinas and the Scholiaſts do commonly teach, That we know neither God nor Angels, but after the manner I have been ſpeaking of: For this is what they would ſay, when they teach, That we do not know either God or Angels, but, as they term it, *per alienam ſpeciem*; that we know them not but by a borrow'd and copied Idea; that we have no proper, original, and immediate Idea of them; for theſe are their Expreſſions: And tho' we had not theſe Authorities, the Experience which we all of us have of the manner how we form to our ſelves the Notion and Idea of God and Angels, by Reaſoning, and by Abſtractions, and by *Preciſion* or ſeparation of the Imperfection which we know to be in us, would not permit us to doubt, but that the ſole Idea and the ſole Notion which we have of a Spiritual Nature, is the Notion or Idea of an Intelligent Nature.

We know by an indubitable Experience, that there are in the World two ſorts of Natures, *a Knowing Nature*, and *a Nature not knowing*. And, to diſtinguiſh theſe two Natures, of which we find in our ſelves Ideas and Notions altogether diſtinct, by our Apprehenſion and Experience not to be doubted of, we have given to the one the Name of *Spiritual Nature*, and to the other the Name of *Corporeal Nature*. Here you ſee the Truth of the Matter. So if we would follow the Ideas and the *Pure Lights of Nature, which are always Infallible*, there would be no need here of making any Effort of Reaſoning, to manifeſt the Spiritual Nature of our Souls, which we ſo ſurely find to be Intelligent: But by the misfortune of a deadly Prejudice, generally eſtabliſh'd by a precipitate and an inconſiderate Judgment from our Infancy, whereby is form'd an almoſt univerſal Error, which hath taken place of Truth, we have ſo confounded, obſcur'd, and involv'd this lively and pure Light of Nature, and of the Idea of Body and Spirit, or of Spiritual and Corporeal Nature, as it is abſolutely neceſſary to ſtop here, in order to regulate that Confuſion which hath been caſt upon theſe Ideas.

CHAP.

CHAP. III.

The manner of our conceiving that Knowledge which is in Beaſts, cauſes a Confuſion which muſt neceſſarily be rectified.

WE underſtand already, that it is the Judgment which we have made of Beaſts (when upon the appearance of ſome exterior Movements like ours, and of ſome Vital and Natural Functions, we have judg'd that they had Knowledge like us) which hath cauſed that Confuſion which we are now about to rectifie.

I am no way deſirous to change the Language of Men; I will never ſay that Fire is not hot, nor that Beaſts do not know after their faſhion; provided Men do not confound their manner of Knowing with ours. That Beaſts know, I grant; and let People talk as much of it as they will, provided they allow that they have no Idea of that Knowledge which they give them. Beaſts, without doubt, know after their manner, ſince they fly from and purſue Objects as they are agreeable or diſagreeable to them: And it would be a very ſad thing, and contrary to the current Style of the Language of Men, if we ſhould not permit that to be call'd Knowledge in the beſt ſenſe. Let not then any one believe that I will here make any Innovation in the Lan-

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guage of Men, or at all proceed in the Method of that New Philoſophy which changes all Ideas and common Expreſſions into Paradoxes and Riddles. Let Animals know, with all my Heart, after their manner, which is to fly from, or to purſue, (without knowing for all that what they do, by an *Inſtinct* altogether blind in reſpect to them, but moſt clear in reſpect of the Workman which gave it them, and who conducts them) the things which are good or ill for them; and to be thereby capable of a thouſand ſeveral Movements, occaſion'd by the different Impreſſions which come *to* them from without, and from the divers *Fermentations* which ariſe *in* them from the Maſs of Blood and the Humors which are within them. But if we look upon Beaſts to be entirely Corporeal, as *Moſes* would have us to conceive; if we conceive them as having Material Souls, as the Scripture makes us to conceive, telling us ſo conſtantly, that their *Soul* is their *Blood*, and that all that is in them was form'd of the common Matter of the Univerſe: Yet let us take care how we apply to their Movements, which are totally Corporeal, the Idea of that Knowledge which we find in Us: Let us not conceive that they know in any manner like Us.

We muſt take notice of what I ſay, *Like us*: For that is the Knowledge which is in queſtion here, and which I will not grant them, becauſe the Rule of wiſe and infallible Judg-

ments, by which we ought always to guide our Reaſon, cannot permit me. If by knowing like us, Men meant no other than that they receive, as we do, a Corporeal Impreſſion, by the Eyes, by the Pallat, by the Ears, and by the other Organs of the Senſes, which paſſes even to their very Brain, and there determines the very Movements of Flight and Purſuit, without any other Knowledge or *Perception* like ours; there would be no difficulty at all to let it paſs for granted, that they know as we do. For it is certain, that the Light which reflects from the Body of a Man, upon the Eyes of a Beaſt, is engraven and imprinted there juſt as it is in us; that Sounds ſtrike their Nerves, and the *Tympanum* in their Ears; that Scents tickle their *Olfactory* Nerve, like as they do ours; and that from thence follow the Movements of Flight and Purſuit: And if Men would have it, that this is to know like us, which is infinitely far from it, for there is not that Knowledge which makes our diſtinction, ſince there is nothing in That which in us we call Knowledge, I would not inſiſt upon oppoſing this manner of ſpeaking. But, by the greateſt Misfortune in the World, Men do not mean ſo, when they ſay, that Beaſts know like us.

There are ſome People ſo ſtupid as to conceive, that Beaſts have *Perceptions* and Repreſentations of Objects in themſelves, juſt as we have; that they have a Certainty of themſelves,

ſelves, and true Ideas of things, by which they act and guide themſelves. It is ſo that we judg'd in our Infancy, according to the more raſh and ſenſeleſs Judgment of the World: And it is this Judgment which I believe ought to be deſtroy'd and ſubverted.

Four different Opinions, which make four different Degrees of Knowledge in Beaſts.

At that time when we judg'd that Beaſts knew like us, this falſe and raſh Judgment was divided, and as it were ſpread into four different Opinions. The one believ'd that Beaſts were animated by the Souls of Men, which going out of their Bodies, paſſed into thoſe of Beaſts; That the Souls of great Captains and valiant Men, made Lions and other courageous Animals; That the Souls of the Voluptuous, made Swine and Bears; The Souls of Crafty Men, Foxes: And that the Quality of every Soul, made the Quality of the Beaſt into the Body of which it entred; which is the ancient Metempſychoſis or Tranſmigration of Souls, of which the fantaſtical Imagination is known to all the World. There were others who believ'd that Beaſts were not animated after that faſhion, by the proper Souls of Men, but only by Souls like thoſe of Men, but leſs noble and leſs perfect; but endu'd, however, with true Reaſon, altho' inferior to that of Men. There were others who not being willing that Beaſts

ſhould have that Species of Reaſon which without diſpute we have, will have them to have a true Reaſoning or Ground of Knowledge, perfect enough to go on from one Knowledge to another, and to clear up themſelves by the Progreſs of their Knowledges and Reflections; which is what ſome have likewiſe call'd Reaſon. We have ſeen not long ago this Opinion *ſet forth* with a fair ſhew of Words, and ſupported with extreme heat and obſtinacy, by the late *Monſieur de la Chambre*, who at firſt daſh hath given Reaſon to Animals, tho' he believ'd their Souls were Corporeal, and not like ours. Laſtly, There are others who not being able to endure that Beaſts ſhould have either Human Souls, or Souls like to thoſe of Men, nor that they ſhould have that Species of Reaſoning inferior to our Reaſoning, which *Monſieur de la Chambre* hath given them; have confin'd themſelves to a pure Knowledge of ſimple Perception of Objects purely Corporeal, and will have it, that Beaſts have only This ſimple Perception without Diſcourſe and Reaſoning, and even without a proper Judgment, or Act of Judging, which is that Act by which we compare our Ideas one with the other, and know their Relation, or their Contrarieties and Oppoſitions.

We ſee here, as it were, the four Propenſities, and four different Courſes, which the raſh and ſenſeleſs Judgment of our Infancy hath taken, by the which we have judged that Beaſts

Beaſts have Knowledge like us. It hath formed theſe four different Opinions, of which there is not one that is not infinitely raſh, falſe, full of Contradictions and Repugnancies.

We may diſcuſs and examin this Judgment two ſeveral ways: Firſt of all, by taking it in general, and abſtractedly from the different Opinions into which it is divided; and then by regarding it in particular, in every one of thoſe Opinions, one after another.

CHAP. IV.

A general Diſcuſſion of the Opinion which gives to Beaſts a Knowledge like to ours.

TO take it in general, in the Abſtract, and without deſcending into the diverſity of Opinions into which Men thereupon have divided themſelves, it is ſure, that this Judgment by the which we have decided that Beaſts have Knowledge like us (which we have been pleas'd to divine, for we have not any Experience of ſuch a Knowledge that is in them, nor any Conviction of Reaſon) hath been a precipitate, inconſiderate, and ſenſeleſs Judgment: it hath been made without following or without conſulting Reaſon, and that immutable Rule of Wiſdom and natural Logic, which preſcribes to us, never to judge beyond the Light of our Reaſon, and to receive

nothing into our Spirit but that which enters there by a clear and certain Evidence. We have not only not follow'd this Rule, out of which there is no Judgment but what is raſh, precipitous, and ſenſeleſs, altho' it may ſometimes happen to be true; but we have entertain'd this Judgment, and given this Deciſion, without examining whether it had any ſolid Foundation.

We have form'd this Judgment upon the Movements which we ſee Beaſts make, and we have not conſider'd neither, that there are ſuch like Movements in Plants and Metals, who have their Sympathies and Antipathies, which cauſe them to purſue and fly, to approach and withdraw themſelves, as if they truly knew, lov'd, and hated; nor that there is not any need of Knowledge to do any of theſe things; ſince we every day ſee no leſs admirable Movements moſt certainly directed to their Ends, in the Workmanſhip of Men, where we ſee playing a thouſand ſecret & imperceptible Springs, which make them walk, ſpeak, fly, eat, and every thing elſe that is moſt marvellous in Animals; which is what *Ariſtotle* hath ſaid clearly in his ſeventh Chapter of his Book of the Movements of Animals, ſaying, *That as Machins which we call* Automata, *when they are mov'd after a certain manner, do preſently make their Movements by the force of Springs wound up; ſo Animals are mov'd, having Bones and Nerves, as ſo many Inſtruments diſpos'd by the*

the Induſtry of Nature, which cauſes in them, what pieces of Wood and Iron with their Springs cauſe in Machins. Nor, that it is not Knowledge which cauſes theſe Motions even in us. For it is certain, that Knowledge neither cauſes nor directs even our voluntary Movements, ſince none of us knows how he moves his Feet, his Hands, his Tongue, and all the Members of his Body; but only he knows that he moves them when he will, if the Organ be fitly diſpos'd, and that Knowledge doth not at all accompany even thoſe Motions which are purely Natural; for our Blood circulates from one Ventricle of the Heart into the other, going out of the one by the Arteries, and returning into the other by the Veins, without our having any Knowledge or Sentiment of them. The Digeſtion, the Diſtribution of Chyle, the Separation of Humors in the Spleen, in the Brain, in the Liver, all vital and natural Actions, are made after the ſame manner.

This Judgment therefore hath been precipitous and inconſiderate, and will be always ſo, ſo long as it ſhall ſubſiſt without having other Principles or Foundations. But it hath not only been inconſiderate and raſh, but alſo ſenſeleſs, and full of Contradiction and Contrariety, in that it hath judg'd that Beaſts have Knowledge like us, without judging at the ſame time, that they have a Principle of Spiritual Knowledge like us; for it is a Contradiction to ſuppoſe Beaſts to have a true Know-

ledge like us, and not to have it Spiritual as ours is. For either the Act of Knowing is Spiritual in us, or it is not; and if it is Spiritual, how can it be the ſame in Beaſts, which we believe to be wholly Material and Corporeal? There never was ſo viſible a Contradiction as to maintain, That the Act of Knowing is Spiritual, and yet for all that, that it is in a Subject wholly Corporeal and Material, in which there can be nothing that is Spiritual.

When the Queſtion was to be decided to our advantage, we judg'd that Knowledge was eſſentially Spiritual, to do our ſelves Honor; and afterwards, when we came to decide it about Beaſts, which we have judg'd to have Knowledge as well as we, (for we have not apply'd to them any other Idea of Knowledge, than that which we have of our own proper Knowledge; for how could we apply any other to them, ſince it is manifeſt we have no other, as hath been obſerved more than once?) we have forgotten what we had at firſt decided, That Knowledge was eſſentially Spiritual; and having at firſt conceiv'd it as ſuch, we have ſuddenly degraded it, to make it Corporeal in Beaſts. We have believ'd that Butterflies, Catterpillars, Flies, and Hand-worms ought to be rais'd to the Honor of Knowing as we do; but being aſham'd to give them a Spiritual Knowledge, and a Soul like ours, we have been forc'd to ſay, that their Knowledge was Corporeal, altho' like to ours; in which there

there are two Contradictions; one, in ſaying, that a Corporeal thing can be like a thing that is Spiritual; the other, That a thing which at firſt hath been conceiv'd to be eſſentially Spiritual, ſhould afterwards be found to be Corporeal.

CHAP. V.

Whether Beaſts have a true Reaſon, like to ours.

BUT if the Judgment which we have made of Beaſts is ſo inſupportable in the *Abſtract* & the generality of it, it is yet much more in the particular Opinions into which it is divided; for there is not any one of them, which is not either evidently falſe, or evidently repugnant, and full of Incompatibilities.

Not to ſay any thing of the fantaſtical Dream of the Tranſmigration of Souls, of which the Syſtem is more reaſonable, than that which making the Souls of Beaſts totally Corporeal, gives them nevertheleſs a true Knowledge like ours: And to let you ſee that the Chiefeſt amongſt the Philoſophers have very well comprehended, that a Knowing Nature is eſſentially Spiritual; let us ſay nothing of it, but only that beſides its other Repugnancies, Incompatibilities, and Abſurdities, and the raſhneſs and precipitation of Judgment which is common to it with the other Three; it contains the Incom-

compatibility and the Defect of not being able to furniſh Human Souls enough to animate all Living Creatures; for it is certain, that there are many more Ants and Flies only, than there are Men.

Let us dwell a little longer upon the Opinion of thoſe who give to Beaſts a true Reaſon, and Souls like to ours. They believe they are well grounded in this Opinion, becauſe it is certain that Animals perform Acts of Reaſon: For who will gainſay that the Foreſight of the Ant, that the good Intelligence of the Bees, that a thouſand and a thouſand admirable Effects of Inſtinct, which guide Animals, of which the Books and Diſcourſes of Men are full, are not Acts of a true Wiſdom and Reaſon? It is likewiſe certain, that if Beaſts did all theſe things by a true Knowledge, which enlightned, directed, and conducted them, it would be impoſſible to take from them the advantage of a true Reaſon, and of having by conſequence a Soul like ours. But being we are far from having any certainty that it is by a true Knowledge, like to ours, that the Inſtincts of Beaſts do operate; which cannot be had but by an Experience, which is abſolutely impoſſible; becauſe one muſt have been a Brute, to know that which is done in Brutes: we have therefore indubitable certainty, that it is not by Knowledge that Beaſts perform theſe marvellous effects which we have acknowledg'd to be the Acts of Reaſon; and we muſt decide,

cide, without heſitation, that there is no true Reaſon in Beaſts.

The firſt Prejudice, and the firſt Certainty which we have, that the Acts of Reaſon which appear in Beaſts are not Acts of their proper Reaſon, but of an exterior Reaſon which guides them; and that this Reaſon and this Wiſdom which guides them, is a Wiſdom and a Reaſon more excellent and more certain than that of Man; for there is no likelyhood that there ſhould be in Ants and Bees more Light and more Wiſdom than in Man; and they ſhould have a great deal more, without doubt, if it were by Light and true Wiſdom that they did all which they do. Let us ſee a little the Induſtry, Capacity, and Knowledge of all Birds, who make their Neſts at a certain time, a little before they lay their Eggs. Let us look upon the Foreſight of the Ant, who heaps up its Proviſion for the Winter: Let us behold the Agreement and good Order, and all the Policy of that little Monarchical State of the Bees: Let us ſee all that is ſpoken of Fiſhes, of Fowls, and all ſorts of Animals, in natural Hiſtories wherein are written their Habilities and their Induſtry.

There needs only a little Review of it, by a ſlight Application, to all that we have read or heard ſay of it, to ſee clearly, that if they did theſe things by Knowledge, by Light, and by Reaſon, they would have, without compariſon, more Light of Knowledge and of Reaſon

than

than we. If the Ant, for example, bites off by Light and Reaſon the Ends of the Corn, which ſhe lays up for her Winters Proviſion; If the Swallow, in like manner, makes his Neſt by Light and by Reaſon; who can doubt but that this Light and this Reaſon is more clear and more excellent than that of Man? For we muſt take notice, that if this be Light, the Ant hath this Light perfect and compleat ſo ſoon as ſhe is form'd, and the Swallow as ſoon as ſhe is hatch'd; and they both of them have it without ſtudy, and without pain; and they have it by an admirable fecundity, and by a marvellous facility of Ingeny; they need no Maſter, they inſtruct themſelves: For I do not believe that any Man will think, that theſe Sciences are given by Tradition from Father to Son, or that they tell them this Secret in their Ear as ſoon as they come into the World. Long uſage among us brings the Works of our Arts to perfection; but There, All is compleat and perfect at the firſt time; for the Swallow knows as well how to build her Neſt the firſt Year, as the tenth; and the Ant knows as well to bite off the Ends of the Corn which ſhe lays up for Winter the firſt Year. The Light, therefore, and the Reaſon of Animals would be more perfect than that of Man, if the Inſtinct which cauſes them to do thoſe Acts of Reaſon which they do, were true Light and true Reaſon. And as there is no likelyhood to give to Beaſts that advantage of Reaſon,

Reaſon, we may ſay, That it is a true Certainty, that the Reaſon which operates in Beaſts is not in them; but that it is, as *Thomas Aquinas* after all the Ancient Fathers ſays, the Sovereign and Eternal Reaſon of the Supreme Workman, who preſerves his Works, and conducts them to thoſe Ends for which he hath created them, by ſecret Springs which he hath plac'd in them, which are diverſly determin'd, according to Accidents, to make a thouſand ſorts of different Movements, according to their different Buſineſs and Occaſion.

From the Fly to the Elephant, as there is nothing in theſe Bodies ſo marvellouſly wrought, ordain'd, or diſpos'd, but what the Wiſdom of the Creator hath ordain'd and diſpos'd; ſo there is not any thing in their Movements which That Wiſdom doth not move and direct. The Clock-maker knows very well how to make his Clock go, and to make it ſtrike; to mark out the Hours, as if It knew them, without giving it either Knowledge or Reaſon for it. The Pilot knows well how to take Wind and Tide, and to make the Ship avoid the Rocks and Sand, as if It truly ſaw them, without giving it, for all that, Light to guide it. And the Heavenly Workman hath known, ſaith *Thomas Aquinas*, after the ſame manner how to give blind Inſtinct to Beaſts, which guides them as if they had true Wiſdom. It is effectively true Wiſdom, but the Wiſdom of the Creator, not theirs. It is nothing but a frenetick

frenetick Fury of that outragious and frantick Atheiſm, which will not acknowledge any Order in the Univerſe, for fear of acknowledging a *Principle* of it, which makes Men maintain, That Beaſts do by chance that which they do, and that they are not guided by an Immenſe and Infinite Wiſdom, which operates in them throughout all the World after the ſame faſhion. It is indubitable, that there is a Wiſdom which ſhines in their Guidance; and that this Wiſdom is Infinite and Immenſe, ſince it acts and operates thro' All, at the ſame time. And inaſmuch as it is certain, that this Wiſdom appears, ſhines, and operates in them; ſo much it is certain, that it is not *of* them and *in* them, becauſe it is too perfect, too clear, too vaſt, and too immenſe to be in them.

But here is another Certainty, That Reaſon which operates within Beaſts, is not *in* them and *from* them, and doth not any way enlighten and inſtruct them, in guiding them. This muſt paſs for certain, That Inſtinct is not of any other nature in Beaſts than in Men; and we ſee, that the Inſtincts by which Nature guides our Animal and Natural Actions, do's no ways enlighten or inſtruct us; for that which we do by Inſtinct, we do, without knowing how, or why we do it. We open, for example, the Mouth as ſoon as we are born, to take the Breaſts of our Mothers or our Nurſes, and we know not why or how we do it; we ballance our ſelves when we ſtumble, and

fling

ſling our Bodies on the other ſide, to make an *Equilibrium*, and to find out the Line of *Direction*, and yet we know not what this *Equilibrium* or Line of *Direction* is, nor why we ſeek for it. There are a hundred other things which we do by Inſtinct, and never know What we do, nor Why or How we do them, when we act by Inſtinct. And who do's not ſee, if it be ſo, that there is no means of granting Beaſts Inſtincts to enlighten them, ſince they do not enlighten us our ſelves, who are otherwiſe undiſputably capable of being enlightned by Reaſon.

But that which compleats our Conviction, that the Reaſon which guides Beaſts is not their proper Reaſon, nor a Light which is in them to enlighten and inſtruct them in their Guidance, is, That it is certain, That their Reaſon never guides them, but that it is a Superior Reaſon which always guides them; and that this Reaſon which guides them, is a Reaſon which guides them always neceſſarily, and after the ſame Faſhion. The Reaſon that is in an Intelligent Nature (at leaſt in a finite, imperfect, and limited Intelligent Nature) is a Light which doth not always act after the ſame faſhion; it is not determin'd to one ſort of Matter, and to one Object only; it can enlighten all ſorts of Matter more or leſs; it guides him in whom it is, and is it ſelf guided in its turn.

Moreover, whoſoever hath Reaſon hath Light, of it ſelf Infinite and Univerſal, by the which

which he is able to guide himſelf in all ſorts of Matters, good or ill, according as his Reaſon is more or leſs ſhort, and according as he uſes it with Prudence and Precaution. Reaſon is not Reaſon for one Matter only; it is Reaſon for all. Now it is certain, that the Reaſon of Beaſts hath not any of theſe Characters; theirs is an Act of Reaſon which flows and ſprings from the Eternal Wiſdom, and which is determin'd to one End preciſely; theirs is not a Ground and Principle of Reaſon, which is in them, and which is of them, for them to make uſe of for every thing that pleaſes them. There might be a hundred and a hundred Reflections added one upon another, to prove with an uncontrollable Evidence, that Beaſts have not a true Reaſon which enlightens and inſtructs them (at leaſt that we are able to know) altho' there is a Sovereign Reaſon which guides them; but we muſt remember, that we touch this Matter only by the by; and this pretended Reaſon of Beaſts being evidently deſtroy'd by all the Reflections we have been making, we muſt paſs to the third Opinion, touching the true and proper Knowledge of Beaſts, which is that Opinion which gives them Reaſoning, altho' it denies them the Ground of Reaſon, and the advantage of a Spiritual and Immaterial Soul like ours.

CHAP.

CHAP. VI.

Whether Beaſts have any Reaſoning inferior to Reaſon.

WE have already ſufficiently diſtinguiſhed Reaſoning from Reaſon, to the end that we may conceive the difference of this Third Opinion. Reaſon ſpeaks the ground of Juſtice and Conſcience in the Heart, as well as a ground of Light and Wiſdom in the Spirit, to love Order and Duty, as well as to know it; and it is from thence that ariſes that croud of Reflections which we have ſuppreſs'd: By which it is clear, and ought to be manifeſt, that there cannot be true Reaſon in Beaſts, becauſe there is not in them a true love of Order, and a Sentiment of Duty, which are inſeparable from Reaſon: For we dare not maintain, that it is by any Sentiments of Duty that Dogs love and follow their Maſters, any otherwiſe than by Inſtinct, or by the neceſſary effect of the *Mechanick Diſpoſition* of the Springs which ſerve to move them. It would be a fine love of Order and Duty in Dogs, if what they do were thro' a love of Duty, and by Reaſon loving thoſe who give them Bread and careſs them, and make much of their Sire and their Dam, and him who in ſuch important Occaſions have ſav'd their Lives, as it is related in ſome Hiſtories. We ſay very well, That it is by Nature

that Dogs love their Maſters; and this Nature is nothing but the Impreſſion more or leſs ſtrong, which the Careſſes that are made them, or the Food that is given them, makes upon their tender Brains, and the Determination more or leſs ſtrong which continues of them, and which carry them towards thoſe Perſons, when the Corporeal Image by its preſence is revived.

But let us come again to the Third Opinion, which taking away Reaſon from Beaſts, gives them Reaſoning, which is the ſimple Faculty of extending Knowledge by Conſequences and Reflections which are made and drawn from things already known. And we ſay, that this Perfection, or Faculty of Knowing, ought not to be allowed to Beaſts, becauſe nothing ought to be granted them but what an evident and certain Conviction lets us know to be in them. We muſt not envy the Advantages by which they are able to approach us, for we muſt not envy the Works of God that perfection, which he may have been willing to give them; If I cannot allow Reaſoning to Beaſts, it is not thro' Melancholy or malicious Envy, which moves me to be baſe, and leſſen them, nor by a Pride which carries me to elevate our ſelves at their coſts; but by theſe two Reaſons, and theſe two Motives, which draw me on, and entirely convince me. The one is, That we cannot attribute Reaſoning to them, without having acknowledg'd before a true and perfect Knowledge

ledge in them; which I do not ſee that they which attribute Reaſoning to them, would have us to acknowledge in them. The other, which appears to me clear and evident, That if Beaſts did Reaſon truly, we muſt of neceſſity grant them not only Reaſoning, but the very Foundation of Reaſoning alſo, which we have been depriving them of, and of Souls entirely like to ours, which is what Faith doth not permit us to think.

I confeſs, that if Beaſts did what they do by a proper and true Knowledge, it were impoſſible to deny them the honor of Reaſoning: For if Dogs Hunt by a true Knowledge, and not by a ſimple blind Inſtinct, which puſhes them on towards their Prey, it is certain and evident that they Reaſon truly, when they way-lay a Hare, or when they ſet a Partridge. It is the ſame thing with Cats, Foxes, and all other Animals, of which ſuch admirable Induſtries are related: If all thoſe things which are ſaid of them are done by Knowledge, beſide that we ſee that they Reflect, that they Compare, that they propoſe an End, that they chuſe Means for it, that they Weigh, that they Deliberate, which are all of them acts of pure Reaſoning: We ſee moreover, that they enlarge and perfectionate their Knowledge, and that by ſeveral Conſequences and Reflections which they draw from things already known, they make to themſelves a true Knowledge, acquired by the long exerciſe and long uſage of making atten-

tion upon Subjects which are the reſults of their Knowledge, and which is perfect Reaſoning; but as the Opinion or Judgment which gives Reaſoning to Beaſts, ſuppoſes that they have a true Knowledge, which they place for a Baſis or for a Foundation of all their pretended Reaſoning, and that it is no ways certain that Beaſts do that which they do, which is admirable and ſurpriſing, by Knowledge, ſince they may do it by *Inſtinct*, which is that Reaſon, and that Wiſdom of the Creator which operates in them, according to *Thomas Aquinas*, and all the ancient Fathers, and which guides and governs them, without Enlightning them, in no wiſe letting them know that which it cauſes them to do, nor why it makes them do it: It is certain that this Judgment and this Opinion, which gives Reaſoning to Beaſts, is raſh and inſupportable.

And it is yet more ſo by this Second Reaſon, *That if Beaſts did by a true Reaſoning that which they do, it would be impoſſible to deny them the true Ground of Reaſon.* For if Dogs, for Example, Hunt by a true Reaſoning, it follows neceſſarily, that they muſt love their Maſter by a true Reaſon, becauſe it follows that they love him by Knowledge, and by a ſenſibility of Duty, which is the moſt perfect Ground of Reaſon; It is by Reaſoning that they follow their Maſter; It is by true Reaſon that they are aſhamed, when being at a Fault they ſee themſelves reproved: If what they do is Reaſoning, their ſhame,

ſhame, their confuſion, their fear at the preſence of their Maſter, are true acts of Conſcience; becauſe we have as much reaſon to judg that theſe here are acts of a Sentiment of Duty, as we have reaſon to decide their Movements regulated and directed to an End, are the effects and acts of Knowledge. There remains only to examine the Fourth and Laſt Opinion, which that Judgment which we have made in our Infancy hath produced.

CHAP. VII.

Whether Beaſts have any ſort of Knowledge like to ours.

THis is the Opinion of thoſe who retrench themſelves within the ſimple *Perception* of Objects: for well ſeeing that 'tis raſhneſs to give to Beaſts Reaſon and Reaſoning alſo, and much more to place in them Human Souls, and not being able to defeat the prevalence which rules over them by a long accuſtomed Empire, which took its beginning and its root in their Infancy, they ſay, That indeed Beaſts do neither Reaſon, nor have any manner of Reaſon; but that they know by ſimple *Perception*, by which they repreſent and paint in themſelves Objects, in proportion as they ſtrike their exterior Senſes, juſt as we perceive them, and we our ſelves repreſent them to others.

This Opinion, is yet leſs tolerable than all the reſt; it is more raſh, and hath leſs foundation; it implies more Contrarieties and Contradictions; becauſe there is nothing more unreaſonable, more contradictory, and more confuſed, than to imagine that Beaſts do a thouſand acts of Reaſon without Reaſon: And there is nothing more contrary than this Judgment to *That Reaſon and natural Logick* which God hath given us to conduct us, than to give to Beaſts the advantage of that kind of Knowledge which they give them, without going on farther to give them Reaſon, which is nothing elſe than even that very Knowledge which they give them. *For Reaſon is nothing elſe but that ſort of Knowledge which inſtructs and guides by an aſſured Intuition.* This natural Logick teachesus, *That we ought to acknowledge nothing but that which enters into our Spirits, as it were by a lively force of clearneſs and evidence*, which is the mark of Truth, for which Nature hath placed in us Intelligence and Knowledge. This Rule is, without doubt, good and certain, and it is no leſs certain, That we ſee nothing in Beaſts which obliges us to own that there is in them a true Knowledge and perception of Objects, ſuch as we have by that intimate Certainty which the preſence or revival of their Species cauſes in us. We cannot prove that Beaſts are truly and interiourly enlightned and made certain and knowing of the preſence of Objects, as we are; we divine it, we preſume it, we conjecture

jecture it, but we prove it not, nor know we how to prove it: for how ſhould we prove it? ſince we have not any certain Experience of it, and we can only alledge Signs altogether equivocal of this their Knowledge, and of their real Certainty like ours, which is the thing in queſtion.

It is cuſtomary to ſay, That Beaſts purſue and flie Objects, according as they are either agreeable or contrary to them, juſt as we do; That they cry and bemone themſelves juſt as we do; That they have their Sadneſſes and their Melancholies, their Gaieties and their Joys, their Fears and their Courages, juſt as we have; This is what we have been accuſtom'd to ſay, and what is full of weakneſs, and of a lightneſs and raſhneſs of Judging, unbecoming judicious and rational Perſons; ſince there is not any of theſe things which neceſſarily marks out in Beaſts a Principle of Certainty and of Light, of interiour Knowledge and of real Senſibility like to that which is in us. There are things which Beaſts avoid, and there are things which they purſue, we are agreed about this; but this is not a certain mark of a true Knowledge. There are Plants and Metals which ſhun one another, and purſue one another, without any Knowledge; we ſee them ſearch after one another, embrace one another, entwine and faſten to one another, or withdraw from one another, as if they had a true knowledge of the Sympathick Qualities which unite them, or of the Antipathick Quali-

ties which divide them; and altho' it be a manner of Speaking common enough to ſay, That the Loadſtone knows Iron, and that Plants know and diſcern the Juices which are agreeable or diſagreeable to them; we do not believe for all that, that the Loadſtone hath a true Knowledge and a true Perception; it is only an equivocal and metaphorical Knowledge. To cry and whine are in like manner equivocal Signs of Grief: for the Organ-pipe will whine like a little Infant, it will cry like a Man that ſuffers the moſt exquiſite Pains, and yet we will not ſay for all that, that it hath any real Pain. To skip and leap are likewiſe ebuivocal Signs of Joy, as well as to laugh and ſing; for we ſee that Monkies do all That, in whom we are ſure there are not any of theſe Sentiments, of which they let us ſee the Movements.

It is an indiſputable Maxim of Phyſick and good Senſe, That *we muſt never place in Nature an uſeleſs Principle, and without an Effect to which it is neceſſary.* It would, for Example, be ridiculous to be willing to put a Soul endu'd with a true Knowledge, either into a Clock or a Windmill to make them go, ſince all their Movements may be made without any ſuch Principle of Knowledge to direct or determine their Movements. And without doubt it is no leſs ridiculous, to put into Animals a Principle of Knowledge and true Sentiment like unto ours, and a true Light to inſtruct them, if there be no need of ſuch a Principle to make them do

every

every thing which they do: Now ſo it is, that there doth not any thing appear in Beaſts that is a neceſſary and inſeparable Effect of ſuch a Knowledge, of ſuch a Sentiment, of ſuch a Principle; ſince there is nothing that Beaſts do, which may not be eaſily explain'd *mechanically*, as we ſay, or which requires that there ſhould be a true and proper Principle of Knowledge in Them.

Beſides, Knowledge is not only not neceſſary to produce thoſe Movements which we admire in Beaſts, and for the which alone we have given it them; but it is certain, that if Beaſts had it, it would be of no uſe to them, to direct or to cauſe them to make thoſe Movements; for we may not preſume that Knowledge can do more in Beaſts than in Men: And it is certain, that Knowledge is not only not the next and immediate Principle of the Movements which are common to us with Beaſts, but that it neither aids nor aſſiſts them in any thing: For, as it hath been hereupon obſerv'd, Knowledge doth not cauſe in us either our natural or vital Movements, nor our voluntary Movements, which are commonly call'd Animal Movements. It is not Knowledge that directs or determins the Motion of our Heart, the Pulſation of our Arteries, the Circulation of our Blood, *&c.* It is not likewiſe Knowledge that determins the Nerves and the Muſcles, that moves our Feet or our Hands, our Tongues or our Eye-lids. It is not Knowledge

ledge that directs them; we do not know what are the Nerves and Muſcles which ſerve to theſe Motions; ſo that Knowledge doth not only not cauſe in us our Movements, but it do's not ſo much as aſſiſt them; and if Knowledge neither cauſes nor aſſiſts our Movements, it is clear, that we muſt not preſume that it ought to be in Beaſts to cauſe their Movements.

It is therefore a pure Capriciouſneſs which places a true Knowledge in Beaſts, other than that improper and equivocal Knowledge which common Speech gives even to Plants and Metals. It is not only a Capriciouſneſs, but it is a manifeſt Contradiction, when we give to Beaſts this ſimple Knowledge of Perception, without Reaſoning, and without Reaſon: For it is certain, that if that which we ſee in Beaſts be a certain Mark and Proof of the leaſt Degree of Proper and True Knowledge, it is no leſs an invincible Argument of their true Reaſoning, and of true Reaſon, as may be eaſily comprehended by all that hath been ſaid hereupon: For if it is by Knowledge that Animals follow and execute their *Inſtincts*, there is no Reaſon to limit their Knowledge to a ſimple Perception: They ſee much more than ſimple Objects only; they ſee what Relation ſimple Objects have with them; they know their own Buſineſſes, and foreſee them; they know their Diſeaſes, and they cure them by Specific Purgatives, which they pick out and diſcern a thouſand

ſand times more ſurely than Phyſicians do: They perceive and know their Duty, and that God ought to puniſh and reward them according as they have well or ill diſcharg'd their Duty.

CHAP. VIII.

What Judgment ſoever is made of Beaſts, our Souls are undoubtedly Spiritual, by reaſon of their Knowing Nature.

I Am ſure, if we do reflect deliberately upon all that hath been already ſaid againſt the Judgment of our Infancy, by which we have given a true and proper Knowledge to Beaſts, like to that which we experience in us, we ſhall ſee, that This Judgment hath been, and is the moſt raſh and moſt unmaintainable in the World: And that alſo theſe equivocal Signs of Knowledge which we ſee in Beaſts, in the reſemblance of their exterior Movements with ours, ought in no manner to ſuſpend the Conviction of the Spiritual Nature of our Soul, which reſults from the Diſtinction of the Ideas which we naturally have of a *Knowing Nature*, and of a *Corporeal* or of an *Unknowing Nature*, under which Shadow we conceive Animals to be entirely Material and Corporeal, as well in their Souls as in their Bodies.

I am entirely perſuaded, that we have not any

any reaſon to give to Beaſts any Knowledge like to ours: For, for what reaſon ſhould we give it them? Let us not ſay of them any thing which we do not know: Let us ſay, with all my Heart, that they have *admirable Inſtincts*, which the Infinite Wiſdom guides, ſince it is an Immenſe Wiſdom which operates at the ſame time in them as in the whole Univerſe, and which operates by ſure and infallible Means: Let us ſay, That this Wiſdom *Operates* in them, but not that it *Is* in them: Let us ſay, That they know blindly, like Plants and Metals, thoſe Objects which Nature would have them fly from or purſue: Let us ſay, That they keep and obſerve the Tract which Education and Diſcipline hath imprinted on them, to make them perform thoſe Movements which Men have learnt them; from whence it comes to paſs, that they perform them as often as theſe ſame Tracts come to be awaken'd or reviv'd in them: Let us ſay all that we ſee clearly of them; but, not to go beyond our Light, do not let us ſay any thing but what we ſee with an entire Evidence: Let us make an infinite difference betwixt that which the eaſineſs of Conjecturing and the raſhneſs of Judging makes the ignorant Vulgar preſume, and between that which the Evidence of our proper Sentiment cauſes us to acknowledge of our own ſelves: Let us not heed Viſions and Chimerical Imaginations; and let us not reaſon but upon certain and infallible Experiences:

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Let us ſay, to our great ſatisfaction, That the Example of true Knowledge, and of that Certainty of our ſelves which we experience ſo undoubtedly in us, is the proper Diſtinction of our Nature in the viſible World, in the which it is certain, there is none but Man alone that undoubtedly bears this Character of the Divine Reſemblance.

Let us not doubt of this Advantage; but tho' others ſhould doubt of it, we ſhould not for all that doubt of the Advantage of our Spiritual Nature, becauſe it is certain, that a Knowing Nature, ſuch as we experience in us, is eſſentially a Spiritual Nature, ſo far, that if others be ſo obſtinate as to place a like Knowledge in Beaſts, they muſt neceſſarily acknowledge in them a Spiritual Nature. For it is certain, that That Knowledge which we experience in us, and whereupon we have conceiv'd the Idea and the Notion of a Spiritual Nature, as diſtinct from a Corporeal one, is effectively a thing Spiritual, wholly diſtinct from all that is call'd Body, and from all that can be conceiv'd as Body. And this is it which we go about to eſtabliſh, and to prove invincibly to all thoſe who are willing to give attention.

What Judgment ſoever Men may make of Beaſts of which we will take no further notice in this Writing, our Souls are undoubtedly Spiritual and Immortal, by reaſon of the advantage of Knowledge, which makes as it were

were the firſt Ground and the firſt Baſis of their Nature, and at the ſame time the firſt Conviction of their Quality, Spiritual and Immortal Condition, becauſe, to know truly and properly after the manner that we know, (which is the only thing of which we have the Idea and the Certainty, for we have no Idea of any ſort of Knowledge but of that which we experience and find in us) is a thing undoubtedly and eſſentially Spiritual. And to the end that we may not doubt of it, we need only to examine and to comprehend what it is to know as we know; and we muſt always remember, that we know of no other Knowledge than our own, of which we have the Idea, either of Certainty or of Experience; for tho' we ſay commonly, that Beaſts have Knowledge, none of us hath any Certainty or Experience of it, by which one may form any Idea of their pretended Knowledge.

To know then as we know, is to have in ones ſelf a lively and intimate Certainty, which penetrates and enlightens him that hath it, either by a ſimple Perception, as in the ſenſation which we have of Heat and Cold, of Sweet and Bitter, of Pleaſure and of Pain; or by Idea or clear and diſtinct Repreſentation, as in the Acts of Seeing and Imagining, and of conceiving his Intellection, by the which we have in us clear and lively Images of the things which we ſee, which we imagin, and which we conceive; from whence we may be able to draw

draw Reaſonings and Conſequences for an extenſion of our Light, and to inſtruct us of the Relations, Proprieties, and Incompatibilities of things, and to form to us (together with the Rules of our Duties) a thouſand Sorts of different Arts and Sciences. See here what it is to know as we know; and it is eaſie to conceive thereby what this Knowing Nature is, which we find to be in Us. This Knowing Nature is a Nature which hath a Certainty from it ſelf, and of that which is done in it ſelf; whereas the Unknowing Nature which we perceive in that part of us which we call Body, neither hath nor can ever have the Certainty and Perception, Sentiment or Idea, either of it ſelf, or of any thing elſe, either within it or without it. Of ſuch a Nature are, for Example, Marble, Gold, Diamond, Wood, Plaiſter, Wax, and generally all Bodies, which can never have the Perception and Certainty either of their own Exiſtence, or of the Impreſſions which are made upon them by the Seal or the Saw, the Chizel or the Crucible, the Hammer or the Mallet.

A Looking-glaſs may ſerve for a very ſenſible Example to give a lively and neat Idea of the difference of Natures that are Knowing, and of Natures Not-knowing: For the Looking-glaſs receives in it the Image of the Body which is oppos'd to it, and which is plac'd before it; for this Image which is receiv'd in the Looking-glaſs (for it muſt needs be receiv'd

ceiv'd there, ſince we ſee it there, and ſince it reflects it upon the Eyes of all thoſe who regard it) gives no certainty at all of the Sentiment and Idea of it ſelf to the Glaſs: The Looking-glaſs hath the Impreſſion of this Image, as Wax hath the Impreſſion of the Seal; but the Looking-glaſs neither feels nor perceives this Image which is imprinted on it, any more than the Wax doth the Seal; and in that lies the Character of all Material things, and all Corporeal Natures: As Knowing things have eſſentially an Idea or an intimate certainty and Experience of themſelves, and of what is done in them; ſo Unknowing and Corporeal Natures, on the contrary, eſſentially never have them.

This is that which we call to Know, and to be a Knowing Nature as we are; and nothing is clear and certain in the World, if a Knowing Nature (taken in this ſenſe) be not a Spiritual Nature, and which can have nothing that is Corporeal, and is neceſſarily diſtinct from all Body. Nothing is clear, if this is not; for beſides that the *Act of Knowing* is undoubtedly Spiritual and Immaterial, it being impoſſible to conceive it under a Corporeal Form, becauſe it hath neither Figure, Bulk, nor Colour; and an Act eſſentially Spiritual cannot proceed but from a Principle purely Spiritual. It is impoſſible for one to frame to himſelf another Idea or another Notion of a Spiritual Nature, than that of a Nature that is Knowing,

or

or that hath for its Ground and Baſis the Faculty or Vertue of Knowing. It is impoſſible to have a Notion of a Spiritual Nature, that doth not include Knowledge in it, or which hath it not for its Baſis and Foundation. And when we have conceived a Knowing Nature, we have eſſentially conceiv'd a Nature that is Spiritual. Let one take away, and cut off all that one will; let one deſpoil a Nature of all other Attributes, and of all other Notions; yet if we conceive it to be Knowing, we have conceiv'd it to be a Spirit. And let a Man aſſemble all that he pleaſes, and accumulate as many Notions as he is able to conceive or imagine; yet unleſs he places a Knowledge there, he will never conceive a Spirit, which is an evident conviction, that an Idea of a Spiritual Nature is no other than an Idea of a Knowing Nature; that is to ſay, That a Spiritual Nature and a Knowing Nature are but one and the ſame thing.

It is effectually but one and the ſame thing, as Corporeal Nature, and Nature extended or capable of Extenſion, are but one and the ſame: For it is a certain Rule, *Where the Notions and the Idea's are the ſame, the Things muſt be the ſame alſo.* Corporeal Nature (for Example) and Nature extended or capable of extenſion, are the ſame thing; becauſe when we conceive Corporeal Nature, we conceive a Nature which is the Baſis of Length, Breadth, and Thickneſs, and by conſequence ſuſceptible of Figure,

Colour, and Motion: Now ſo it is, that it is entirely after the ſame manner with a Nature Knowing, ſuch as it is in Us, which is that only of which we have the Idea, and with a Spiritual and an Immaterial Nature; the Names are different, but the Notions and Idea's are the ſame. When I conceive the Knowing Nature that is in Us, I conceive a Nature which hath a Certainty of it ſelf, and of that which is done in it, either by a lively and diſtinct Idea, or by a Sentiment confuſed, though inward and penetrating. And when I conceive a Spiritual Nature, I find nothing real and poſitive in my Idea, but the ſame thing; that is, a Nature whoſe Property it is to be able to have an Idea or Certainty of it ſelf, and of that which ſhall be done in it: For when I conceive a ſpiritual Nature, and that I examine my Conception and my Idea, to ſee what they contain, I find nothing poſitive and effective preciſely, but that. I defie even all the Men of the World to give me another Idea of a ſpiritual Nature, which expreſſes ſomething that is poſitive and real; for it is of an Idea and Notion *poſitive*, not of an Idea of *negation*, (by which ſome define a Spirit) which I am ſpeaking of here: for *to conceive of things by Negations, is not to conceive what they are, but what they are not*; and to conceive a Spirit, for Example, as ſome do, by Negation, and excluſion of Viſibility and Extenſion, this is not to conceive a Spirit, but to conceive that a Spirit excludes Extenſion from its Nature, and to compre-

comprehend not what it is, but what it is not, to wit, that it is not a Body. I ſpeak therefore of a poſitive Notion, and I ſay that it is is impoſſible to give of it, or conceive of it any other, by which a Man may define and conceive a Spirit, than thus of that Knowing Nature which we find, and which we know to be in us.

A Spiritual and a Knowing Nature then are but one and the ſame thing, and the Knowing and the Corporeal are undoubtedly two things: for as we acknowledge that a Man is not a Lion, that a Triangle is not a Square, that White is not Black, that Bitter is different from Sweet, and Heat from Cold, becauſe we experiment that the Idea's and the Notions of them are altogether different and diverſe; ſo we muſt by this infallible Rule acknowledge, that the Knowing Part in Us, is not at all the Corporeal part, becauſe White is not more ſenſibly diſtinct from Black by its Idea, than the Knowing Nature which we find and perceive ſo undoubtedly in Us, is diſtinct from Corporeal Nature; ſince it is certain that there is nothing of that which we know of Corporeal Nature, in that Intelligent or Knowing Nature which we perceive in us, and nothing of that Intelligent Nature in the Corporeal Nature, but the common Notion of Nature, as the common Notion of Colour is found in White and in Black. But if the diſtinction of our Knowing Nature and of our Corporeal Nature, be ſo well ſetled by the diverſity of their Idea's, it is no leſs by

that of their Proprieties and Effects; for nothing of that which Corporeal Nature do's, can be done by an Intelligent Nature, or by Knowledg: For Example; A Knowing Nature or Knowledge cannot *Immediately* and *Formally*, as they ſay, *by it ſelf alone*, neither heat, nor moiſten, nor dry, nor exclude Bodies by *Impenetrability*; nor, in a word, perform many of thoſe Effects proper to Extent or Corporeal Nature. And on the contrary, Corporeal Nature on its part can never (what Perfections ſoever one may fancy to happen to it by the Almighty Power of the Creator) be ſo much as conceiv'd and imagin'd as capable of Self-perception, of Reflecting, of Reaſoning, of Loving, of Hating, of Deſiring: For who can conceive, for Example, that Marble can be rais'd up to the perfection of being ſenſible of the Stroaks of the Mallet and Chizel, as we perceive otherwiſe that which wounds us, that which hurts us, with a proper and true Sentiment of inward Pain? Who can imagine that Gold can be capable of having in the Crucible a Sentiment of Burning, like to that which we have when we burn our ſelves? We muſt ſay the ſame thing of Properties; for nothing of that which agrees with our Knowing part, can be agreeable to our Corporeal part; and nothing of that which is found in the Corporeal, can be ſeen in the Knowing. For Example; It is impoſſible to give a Figure, Shape, and Bulk to a Thought; The Act of Reaſoning, of Loving, of Hating,

of

of Deliberating, can never have either Bulk or Figure, Parts or Colour: And on the contrary, no Body can ever have the Agility of Thought, its Vastness, its Light; and no Body can have the Idea or Perception of it self, or form in it self the Images of all those things which compose the visible World, or the least thing which it contains; and it follows evidently from all this, *That nothing is clear and certain in the Light of Nature, if this be not, That the Intelligent Nature which is in us, is of a nature altogether distinct and diverse from Corporeal Nature*; and being so, I do not see that there can be any difficulty to say, *That the Knowing Nature that is in us, is essentially Spiritual*: for what can that be but Spiritual which is not Corporeal? In the main there is no great matter for the *Name*, provided that the *Thing* be indubitable; for what signifies it at the bottom, whether our Soul hath, or hath not the Name of Spiritual, provided that we do acknowledge that it is of a Nature altogether distinct from Body, and infinitely more Excellent than any thing that there can be had of Body, and which it will always have, though we would deny it the Name of Spiritual: But because this Name is affected and determin'd by the constant usage of the Language of Men, to *Immaterial Natures*, and distinct from Body, it is indubitable, that the Knowing Nature ought to be call'd Spiritual. The word Spiritual Nature is a Galimophry, which signifies nothing, if it do's not sig-

nifie that Knowing Nature, of which we have the Idea and the Experience in our ſelves. There is nothing real and poſitive in the World which anſwers to that word, but a Knowing Nature, ſuch as is in Us.

It is to expreſs a Knowing Nature, that the Name of a Spiritual Nature was invented, as the Name of *Triangle* hath been made to expreſs a Figure that hath three Corners; That of a *City* to expreſs a certain number of Houſes, diſpoſed into Streets, and ſhut up within the compaſs of Walls, under the ſame Laws and Policy; That of *Animal*, to ſignifie that which hath a natural and interior Principle of Motion and Growth; That of *Body*, that which is ſuſceptible of Extent and Diviſion. The Name of Spirit and Spiritual Nature, hath been made and invented to expreſs this ſort of Knowing Nature; and Men have never given the Name of Spiritual Nature, but to things which they have conceived under the Idea of a Nature Knowing after that manner.

We have already obſerved, that Men have not conceived either God or Angels, but under the Idea of Knowing Natures; and it is certain, that it is for that Reaſon that we conceive them as Natures more Spiritual, that we conceive them endow'd with a greater perfection of Knowledge: For we conceive God more Spiritual than an Angel or than Man, becauſe we conceive Him as the Sovereign and Eternal Source of Knowledge, who hath Eſſentially the

Idea

Idea of all things poſſible, through that *Eternal* and *Subſtantial Thought*, which the Scripture calls his *Word*, by the which declaring all that He is, and all that he can, and the manner how he can, and ought to do all things, He is to himſelf firſt of all his Model and his Notional Wiſdom, as they ſay, and Exemplar; and then his Verue, and his infinite Efficacy and Omnipotency, by which every thing that doth know, knoweth; every thing lives, that hath life; every thing that hath motion, is moved; and every thing that hath a Being doth exiſt. And as this Idea includes not only *more* Knowledge, but a Knowledge infinitely more efficacious and more excellent than that of Man or Angel, we do therefore conceive *This* Spiritual Nature to be much more Spiritual.

Thus it is out of doubt, that the Knowing Nature that is in us, is eſſentially a Spiritual Nature, and ought to bear that Name; from whence it follows, That as long as we have a certainty that our Soul is a Knowing Nature ſo long we have an aſſurance that our Soul is a Spiritual Nature, diſtinct from Body. And this is not here a thing which We divine, as They do who place a true and proper Knowledge in Beaſts: This is the chief certainty which we have, this of the Knowing Nature of our Souls. We may doubt by an Hyperbolical and Metaphyſical Doubt, whether we have a real Body; becauſe, ſpeaking abſolutely, God is able, having only regard to the Efficacy and Power

with which he can act in us, to give us what Idea's and Sentiments he pleaſes; God is able to give us the Idea's, and even the Sentiments of a Body, (altho' there were not any Body in the World) juſt as we have them now; ſo as it may come to paſs in Dreams, to believe that we have things which have not any reality: But we cannot at all doubt whether there be in us a Part or Nature Knowing, becauſe we find that our Soul hath eſſentially the perception and the certainty of her ſelf, in her Exiſtence, and in the Idea's which the Supreme Power, who rules over her upon the occaſion of her Body, *clears* up, and in the Modifications whereby that Power affects her.

CHAP. IX.

The double, immenſe, and infinite Ground of Knowledge that is in our Souls, is a new and certain Proof of their Spiritual Nature.

THE ſimple Notion of this Intelligent Nature which we find in us, without more unfolding it, and leaving it in that firſt general Idea which it gives, elevates our Souls above all Corporeal Natures, and makes them eſſentially Spiritual; but if we unfold a little the general Notion, to conſider it a little nearer, in every thing it contains and includes, it will give us a Conviction of the Spiritual Quality, and Immortal

mortal Conditions of our Souls, altogether new and more ſenſible; for we do not only find and perceive that we have that Certainty of our ſelves which makes the Foundation, or as it were the firſt Baſis of our Knowing Nature, but we have, beſides, by the moſt undoubted Opinion of the World, a double infinite Foundation of Knowledge; for, without ſpeaking of our *active* Faculty of Knowing or Thinking, which is that Ground of Knowledge by which we Reflect and Reaſon, we have in our *paſſive* Faculty of Knowing, a double Infinite Ground of Knowledge; one Infinite Ground of the *paſſive* Faculty, to be enlighten'd with Ideas and Lights altogether new; and another Infinite Ground to be affected and penetrated with new Sentiments, which is that ſort of Knowledge by which we have an intimate Sentiment of Pleaſure and Pain, and generally of all the Modifications wherewith God can affect us, as Sweet and Bitter, White and Black, Heat and Cold, and the other Senſations which we know, and a thouſand others which God can cauſe in us, which we do not know.

We have in the Ground of our Knowledge this double immenſe Capacity of Knowledge; one immenſe Capacity of receiving Ideas and Lights which God may be pleas'd to give us; for there is nothing which God may be pleas'd to give us an Idea and a Light of, but we have eſſentially the Certainty, the *Perception*, the lively and animated Image of, ſo ſoon as it ſhall

pleaſe

pleaſe him to give us the knowledge of it. We have not of our ſelves the Idea and Light of any thing; *for God eſſentially is the Light of all Spirits*, and the Living Source of Knowledge and Underſtanding, upon whom depends all Knowing Natures, for every thing that they can know out of themſelves. We have no Idea of any particular thing, but in the proportion that he gives it us; but as poor as we are, and void of Ideas and Lights by our ſelves, ſo rich are we by this Ground of the Infinite Capacity of our Knowing Nature, which is an immenſe Capacity, and without Limits, of paſſive Illumination, ora Faculty of receiving all the Ideas and all the Lights of God.

The ſame thing may be ſaid of Sentiment, as of Ideas and Light: As we cannot illuſtrate nor form by our ſelves the Idea of any thing *out* of Us, ſo we cannot cauſe *in* Us any of theſe Sentiments, or theſe agreeable or diſagreeable Modifications, accompanied with Pain or Pleaſure, which we ſee occaſion'd in Us, without Us, by that ſo ruling and ſo abſolute Power which prevents our Deliberation, and which without hearing our Deſires, makes Us rejoyce or afflicts Us by thoſe different Senſations of which we have the Experience every moment. We make not theſe Sentiments in Us, we perceive them, not to ſay we ſuffer them; we have not any of them of our ſelves; this is a ſecond Emptineſs, or a ſecond Indigence which

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is in Us. But this Emptineſs bears the Character of Infinite Grandeur, becauſe it is accompanied with an Immenſe Capacity of Sentiment; for we are capable by this ſecond Ground of Knowledge of a thouſand and a thouſand ſorts of divers Pleaſures, without Bounds or Limits; and of a thouſand and a thouſand ſorts of Pains always new, which God can cauſe to come out of the Treaſure of his Goodneſs or his Wrath. This is what we experience in Us with an indubitable certainty, and which do's not permit Us to doubt of the Spirituality of that Knowing Nature which we call our Soul, becauſe there is There a double Character of Spirituality, which ſenſibly elevates our Souls above all Corporeal Natures.

CHAP. X.

That Libertines cannot maintain this monſtrous Opinion, That the Soul of Man is Corporeal.

Libertines may indeed ſuppreſs the Name of Spiritual Nature, and the Name of Soul, to ſay that there is nothing in them but Body and Matter; for we cannot force People to call things by their Names: but they cannot but acknowledge in Themſelves *That* Knowing Nature which we call our Soul. They may ſay, when they reflect not on what they ſay, That it is their Body that knows; for one

one cannot oblige People that are obſtinate in confounding the Names of things, to ſpeak exactly, and properly to diſtinguiſh them; they may (yes without doubt when they do not reflect on it) maintain; That it is their Body that knows; but it is certain, that they can never reflect on it, but they find there cannot be a greater Incompatibility than what they ſay, and that there is in them a Nature or a Part that Knows, and a Nature that do's not Know; and that the Nature which Knows is altogether diſtinct and diverſe from that which doth not Know: They conceive, in ſpite of themſelves, that they have two Parts, and two Natures in them, one that knows, and one that do's not know; and if they call that Nature and Part which Knows *Body*, how would they, I pray, call that Part and that Nature which do's not know, and which is incapable of knowing?

The little Reflection and Attention which they make upon Matters in their Opinion of ſo little conſequence, makes them confound and reverſe all things; they confound and reverſe the moſt clear and moſt diſtinct Ideas of Nature, if one ſurpriſes them without letting them perceive that one will draw Conſequences againſt their Libertinſm, and that one demands of them whether an Idea of Knowing Nature be not altogether diſtinct in their Spirit from the Idea of Corporeal Nature, they will ſay, Yes: But if one goes on further to make them

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ſee their Spiritual Nature, whoſe Ideas do wound and condemn their Diſorder, they ſay raſhly and ſtupidly, That it is their Body that knows; tho' one ſees Impiety and Libertiniſm pitifully deſtroying and defeating it ſelf, as often as one obliges it to Reaſoning and Reflecting upon it ſelf.

Thanks to that Light which it hath pleaſed God in theſe latter Times to ſpread over Philoſophy, which he hath purg'd from the Relicks of *Paganiſm*, none dare any more ſay, that *Body* knows: We have ſeen Syſtems ridiculous, and equally full of Ignorance and Preſumption, reigning in ſome Schools, where they parted Knowledge between the Soul and the Body. Some would have, that in all Senſations there are two, one which is truly Spiritual in the Soul, and the other (of which nevertheleſs never any Man had the Experience; for they ſuppos'd it and divin'd it by meer Capriciouſneſs and Fancy) which is purely Corporeal in the Body. Others pretended, that all Senſation was purely Corporeal, and that there was in us no other Spiritual Knowledges than thoſe of Univerſal Notions, and of Objects purely Intelligible and Spiritual.

Theſe Chimerical Imaginations are fallen of themſelves: We have ſhewn, that there is not in Man two Principles of Knowledge, nor two ſorts of Senſation: We have ſhewn, that there is nothing preciſely but the ſame Soul which reaſons and *ſpeculates* the moſt abſtracted Objects

jects, and which at the ſame time is ſenſible of Heat and Cold, Bitter and Sweet: We have ſhewn, that nothing is more contradictory and chimerical, than to maintain, That the Perception of Heat and Cold, of Sweet and Bitter, of White and Black, and generally of every thing which Men call Senſible Qualities, is a corporeal Act in the Soul; and that the Act of Speculating Intelligible Objects and Univerſal Notions is a Spiritual Act; there being nothing more monſtrous than to conceive in a Subject undoubtedly Spiritual, this Medley of Spiritual and Corporeal Acts. We have ſhewn, that all Knowledge doth belong to the Soul, and that the Body is incapable of having any Certainty, or any Idea, either of it ſelf, or of that which is done in it.

Theſe are no more Philoſophers which we have to combate withal upon this Subject; theſe are none but Atheiſts and Libertines, Fools and Brute Beaſts, who cannot maintain the Combate, becauſe, as hath been ſaid, they are diſarm'd by themſelves, and forc'd to confeſs, that nothing is more impoſſible than to conceive, That a Body Thinks, Reaſons, Deliberates, and Reflects. There cannot be in effect a Paradox more enormous, there cannot be a greater Contradiction, there cannot be a Thought more monſtrous, than to ſay, *That a Body Knows.* It is as if one ſhould ſay, that a Thought is Green or Yellow, that the Act of Reaſoning is Cold or Hot, that an Abſtraction

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of Metaphyſical Speculation is Square or Eight-corner'd; as if one ſhould make Birds to fly in the Sea, and Elephants in the Air; as if one ſhould place Ice in the Fire, and the Sweetneſs of Sugar or Honey in Wormwood or Gall. This is to unnature things; this is to mingle, ſubvert, and confound every thing; this is to bring Heaven and Earth together; this is to embroil all the Univerſe; this is to deſtroy all neat Ideas; this is to take away and aboliſh the Diſtinction of Things; this is to re-plunge the World into its firſt Chaos, and into the firſt Darkneſs which cover'd it, before the Light which enlightens it had made viſible the Diſtinction and Diverſity of its Parts.

We need not wonder that Libertines are willing to confound the Ideas of Body and Spirit. It is the Genius of that frenetick Fury of Libertiniſm and Debauchery which carries them on, not to be able to ſuffer the Light which manifeſts theſe Diſorders. They repreſent to us in Hiſtory furious Men, beginning by extinguiſhing Flambeaus, by ſhunning the Day and the Light, as it were to conceal the horror of their Rage and Fury under the horror of Night and Darkneſs; but theſe by their good will would deſtroy the Light of Diſtinction of a Part that knows, and a Part that do's not know: Thanks to the moſt conſtant and to the moſt indubitable of all Experiences, wee feel it, we touch it, we ſee it; they cannot make us doubt but that there is in Us a thing

thing that Knows, and a thing that do's not Know; and ſince We have ſeen that That which Knows is of a Spiritual Nature, it is impoſſible for Us to doubt, but that we have in us a Part that is Spiritual.

This Spiritual Part is our Soul; for it is this Knowing Part that we call the Soul. We do not only perceive that it is diſtinct from the Body, but we perceive that it hath an Infinite Nobleneſs above the Body. It hath not any Bulk, nor any Extenſion; it is a Being wholly Indiviſible, and yet in the mean time it contains and embraces the whole Univerſe. It is a Nature Singular, Determin'd, and Individual; and it is all the Natures Heaven, Earth, the Sea, Trees, Birds, all that is ſeen in the World, by a lively Expreſſion which it makes of them in it ſelf, or which it receives. *Intelligendo fit Omnia.* All things are made by Underſtanding.

This is very much, that this Knowing Part which we experience in Us, hath by this Perfection of its Knowing Faculty that Species of Immenſity by which we ſee it lodge as it were in its Boſom the Heavens, the Earth, and the Seas, and to contain all the Univerſe, and that admirable Power and Efficacy of transforming it ſelf into all ſorts of Natures, and of becoming every thing it knows and conceives, by the lively and animated Expreſſion which it makes thereof in it ſelf: But its Grandeur is not ſhut up in that alone; its Nobility appears

pears yet more in its immenſe and infinite Capacity of Reaſoning, and extends its Knowledge and its Light upon all ſorts of Objects, and all ſorts of Truths. For whether it be that it is its eſſential Property as a Spiritual and Reaſonable Nature, and the Act of Reaſon to ſee into things, whereby is made known to it all the Relations which they have, and which Truth doth; or whether it is God, who over and above the Idea which He gives of things, cauſes it moreover to ſee the Relation of them in the Eternal Idea which he hath of them, I will not go about to decide here. God ſees nothing but what the Soul of Man may ſee, if it pleaſes him to enlighten it; and when he hath once enlightned it, it can go of it ſelf by its Faculty of Reaſoning, to a thouſand and a thouſand new Truths, which it diſcovers by its proper Speculation; It Contemplates the Eternal Order, and reads in that Uncreated Light, all the Rules of Duties; It ſees all the Proportions and Diſproportions of things, it hath no limits to its Knowledge; It can know God, and can plunge it ſelf into the Abyſs of his Perfections and his Myſteries; it can even enjoy all his Delights, and with him partake of his Felicity.

We find that it is ſenſible of a thouſand Pleaſures, even in this Eſtate of Trial and Combat, where it is kept in this Valley of Tears, and this Earthly Inheritance of Thorns; It is ſuſceptible of a thouſand ſorts of agreeable Sentiments, even in its preſent Eſtate, by the which

it is penetrated and fill'd with true and ineffable Felicity. We muſt not believe that this Senſibility, or this Capacity of feeling Pleaſure, is limited to thoſe Pleaſures only which we experience at preſent. As its Knowledge by Idea's and by Lights, is not bounded and limited to the Idea's which it hath at preſent, ſince it is certain that we may be enlightned with a thouſand ſorts of new Idea's which now we have not; ſo its Knowledge, or the Faculty of Knowing by Perception, is in the ſame manner infinite and without bounds. This which at preſent gives us by the occaſion of the Body, a thouſand ſeveral agreeable Sentiments, with which we feel our ſelves ſo ſweetly penetrated, will be able always to give us new ones and greater, during all Eternity. Theſe at preſent are Taſtes of Felicity, which we are made to feel and taſte, which ought to make us comprehend by theſe Foretaſtes, what kind of Pleaſure we may taſte in Eternity, if we live in ſuch a manner as may render us worthy of having our Fidelity recompenſed. Our Soul is ſomething that is great, noble, and admirable, by the Ideas which it is capable of receiving; and it is yet more great and more noble, if you will, by the Pleaſure and Felicity which it is capable of having. God, who hath the Treaſures of Knowledge and Wiſdom, hath infinite Riches of Goodneſs, and Oceans of Felicities and of Pleaſures; and our Soul, which is capable of receiving all the Idea's which God contains in the Treaſures of

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his Knowledge and Wiſdom, can alſo taſte all the Pleaſures which he contains in the Riches of his Goodneſs.

Such is the nature of our Souls, they are not only undoubtedly Spiritual by their Intelligent Nature, but they are in ſome manner infinite in Dignity and in Nobleneſs, they are admirable Copies and Images of the Supreme Nature, they carry a thouſand Characters of his Grandeur and their Celeſtial Origine; and that which augments and enhances all this Merit is, that they are undoubtedly as Immortal and Eternal, as Spiritual.

CHAP. XI.

That our Souls are undoubtedly Immortal, by reaſon of their Knowing Nature.

YES, as undoubtedly Immortal and Eternal; becauſe being Natures altogether diſtinct, and altogether different from Body, and all Corporeal Nature, it is impoſſible that Death, which only cuts and makes this havock upon Bodies, ſhould have any Prey upon them, or give them the leaſt Stroke. If God, who hath drawn them out of his Heart, will not employ his Almighty Power to annihilate and deſtroy them, in that moment that Death breaks the Structure and Harmony of Body, which will appear hereafter that he cannot be willing to do; there is no

need of making long Circuits of Diſcourſe, and great Efforts of Reaſoning, to decide the Queſtion of the Immortality of the Soul, and invincibly to eſtabliſh the Certainty of it; we need only exactly to define what Death is. Let us ſee then juſtly what Death is, that we may ſee clearly that it can do nothing to the Soul.

Death is properly nothing but the ruining of the Structure and Harmony of the Body, by which the Body is diſpos'd to perform its eſſential Functions by a continual motion; which is firſt and immediately communicated by the Blood and Arteries of the Heart to the Brain, and from the Brain by the Muſcles and the Nerves thro' all the Members, which render it diſpos'd to receive the Impreſſions of other Bodies which environ it, or to move it ſelf in a thouſand manners. The ruining of this Structure, which goes ſo far as altogether to take away the Commerce of the Heart with the Brain, and of the Brain with the Heart, is properly the Death of the Body, foraſmuch as it cauſes that the Body can no longer ſerve for an Abode to the Soul, which is retir'd and ſeparated from it by that Power which there held it ty'd, from that moment that the Body can no longer ſerve to its Deſign, and to the general Laws by which it acts as an Univerſal Cauſe in Nature: This is in truth the Death of Man. It is not ſo in like manner with Beaſts; A Lion, a Horſe, or a Dog die, when that Structure and that Harmony of their Body, which is call'd *Organization*,

nization, by which their Blood keeping in the juſt degree of Heat which is neceſſary, to the end that the motion of the Heart may carry it to the Brain, and that it may there acquire that ſubtilty which the Nerves and the Muſcles require for their being juſtly extended, renders them diſpos'd to make their Movements, and to receive the Impreſſions of Environing Bodies; A Dog, I ſay, a Horſe and a Lion, die, and their Soul dies with them, when that Structure and that Harmony of their Body comes to be deſtroy'd, either by ſome exterior or violent Cauſe, or by an interior diſorder of the Blood and Humors which compoſe it. Death hath all its action on the material part of the Structure, both in Man and Beaſt.

This is ſeen plain enough of it ſelf; and if any one doth not ſee it, he need only to reflect upon Diſeaſes, and the violent and exterior Cauſes of Death. Diſeaſes kill us and make us die, only becauſe that they inſenſibly deſtroy the Temperature of the Body, and the Harmony of the Humors, which is neceſſary to the end, that the Heart may carry its Motion to the Brain with the Blood, and that the Brain may ſerve as an occaſional Cauſe to Him who holds our Souls in truth within our Bodies, to the end to ſee whether they will render themſelves worthy of Eternity, to determine in Us the Perception and Idea's which are proper to enlighten us, and to guide us conformably to the Impreſſions which are made in us by the Bodies round about us.

It is thus that Diſeaſes and Old Age cauſes us to die; and the violent Accidents of Fire and Sword, or Falls and Ruines do the ſame. It is the Body that Diſeaſes, Old Age, and violent Accidents, do all attack, it is its Structure that they break and ruine: for they do not touch the very Ground and Matter of the Body; Death doth not touch the Subſtance of the Body and its Matter, it only touches the Diſpoſition of its Organs, it is That only that it deſtroys. It's true, that when the Brain can no longer ſerve to the Univerſal Cauſe, and to the Eternal Wiſdom and Power which holds our Souls united to the Bodies, for an Occaſional and Determinate Cauſe to determine it, to give us Idea's and Perceptions of other Bodies which are round about Ours, and which act upon them, which is properly the Chain and Knot which holds our Souls united to our Bodies, then it retires our Souls from our Bodies, and they ceaſe to Be in our Bodies. We commonly conceive that our Bodies die, becauſe our Souls do retire themſelves; but this is to conceive things very ill: It is not that our Bodies die, becauſe our Souls retire themſelves; but on the contrary, our Souls retire themſelve becauſe our Bodies die, becauſe the Structure that render'd them fit to ſerve for a Lodging to our Souls, comes to be broken and deſtroy'd. Death is nothing *preciſely*, but this ruining of the Harmony of the Body, which obliges God to withdraw the Soul: And who do's not ſee that it being ſo, Death is

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ſo far from being able to deſtroy the Soul, that it cannot do any thing unto it? It cannot ſo much as cauſe the leaſt alteration in it; all that it doth *preciſely* to it, is to take from it its Union with the Body; it diſunites the two Parts, but it doth not deſtroy nor annihilate any of them; the Body remains Body, every Part remains in its Nature, the Body remains ruin'd, and the Soul returns ſeparated.

Death can do nothing unto our Souls, which are not a Material Structure; it deſtroys the Souls of Beaſts, becauſe their Soul reſults from the Organization and Harmony of a Material Structure, and from a certain degree of Heat, and quickneſs in their Blood, which keeping their Members diſpos'd, and their Nerves well extended, keeps them at the ſame time diſpos'd to receive the Impreſſions of exterior Bodies, which act upon them, and to move themſelves in a thouſand manners, according as He hath deſtin'd them, who hath ordain'd and directed to his Ends their particular Structure. But Death can do nothing to our Souls, which are evidently Natures wholly Immaterial and Spiritual, in which there is neither Structure nor Harmony of Parts. Diſeaſes cannot at all attack our Souls, they have no Blood nor Humors to be enflam'd and ſet afire: Old Age cannot make them die, becauſe they know not what it is to grow old: Fire and Sword cannot kill them, as *Jeſus Chriſt* hath ſaid; they have no Parts that the Sword can divide, or that Fire can conſume or dry up.

Let us ſay ſomething boldly; Though Death ſhould be able to prey upon our Souls as it doth upon our Bodies, it would not ceaſe to be certain that Death could not in the leaſt annihilate them; for it cannot annihilate even our Bodies, which are given as a Prey to it, and upon which it exerciſes all its cruelties and rigour. Do not our Bodies remain Bodies after our Death? they change indeed the Name and Form, but they ſubſiſt in the Ground of their Corporeal Nature. Doth not their Matter remain always? What is there in the World more conſtant, and what greater and ſtronger Argument would you have of the Immortality and Eternity of our Souls? Would you have the Corporeal Part to be Eternal, That Nature ſo baſe and ſo vile, and This Nature, ſo noble, ſo admirable, ſo divine, which we have made you acknowledge to be in you, would you have this to have an end, and to return into nothing? That Death ſhould not be able to annihilate the Body which is given it to deſtroy, and yet that it ſhould annihilate our Souls, upon which it neither hath nor can make any Prey?

Nothing is ſo certain and ſo evident in the World as this is, *That all the Bodies of the Univerſe, and all created Powers, cannot deſtroy a Spiritual Nature, nor ſo much as endamage and alter it.* That only Power which made our Souls out of nothing, can make them thither to return again; and we are aſſur'd by the infallible Prejudgment of his Wiſdom, that this

this Sovereign Power neither ought or can ever be willing to employ his Infinite Power upon ſuch an Eſſay, or to make ſuch a Trial of it: He that created the Souls, could abſolutely annihilate them if he would; but he cannot be willing to it but for ſome Benefit either of his Glory, or of the common Good of the Univerſe, or of ſome ſingular Advantage of the Perfection of ſome one of his Creatures, of which he would do himſelf Honor. And it is impoſſible for him to find any ſuch Utility by annihilating our Souls, who neceſſarily acknowledge his Sovereignty over them ſo long as they endure: For every Intelligent Nature hath Eſſentially ſome Sentiment of its Dependence, and is capable of doing Honor to God in a thouſand manners, whether it be in ſerving to his Juſtice, and in paying Homage to his Power, or in honoring his Mercy, and in ſerving as a Manifeſtation of his Wiſdom and other Divine Perfections. Experience lets us ſee, that God annihilates nothing even of Corporeal Nature, ſince all the Matter which he created in the Beginning to frame the World, ſubſiſts wholly entire, without the loſeing of one ſingle Atom of it; and the Scripture teaches us, that tho' Heaven and Earth muſt paſs away, it muſt not be to return into Nothing, but to re-take a Beauty altogether new, after the Conflagration of the Laſt Day.

But tho' we could conceive that God ſhould annihilate all the viſible World, it would not be

be poſſible to conceive that he would be willing to annihilate the leaſt of Souls, becauſe that tho' one could conceive ſome Benefit in annihilating the World, he could never have any by annihilating the Soul, which Being no more, can no more do Honor to God in any manner; and which Being, doth eſſentially do him Honor, by the Perception which it hath of him, by the Idea which it gives of him, and by the eſſential Relation which It hath to Him, as to Its Principle, Its End, and Its Center. This is ſufficient, without doubt, to make us acknowledge with the uttermoſt Evidence the Spiritual and Immortal Nature of our Souls, by reaſon of their Knowing Nature, which is the only thing we have hitherto conſider'd in them: But becauſe we can increaſe this Certainty and this Conviction of the Spiritual Nature and Quality of our Souls, and of their Immortal and Eternal Condition, by the conſideration of a ſecond ſenſible and admirable Advantage which we all of us ſee and experience in them, we muſt here give a little attention; I ſpeak of the Ground and of the Principle of Liberty which we all of us find in our ſelves, and I ſay, That This is a further indubitable Proof and Conviction to Us of the Spiritual Nature and Quality of our Souls.

CHAP.

CHAP. XII.

That our Souls are undoubtedly Spiritual, by reaſon of the Principle and Ground of Liberty which we find in Them.

AS We Experience in Us a Ground and Principle of Knowledge, which alone hath hitherto made Us Know the Spiritual Nature of our Souls, we do there likewiſe Experience with the ſame Certainty a Marvellous Empire which we Exerciſe over our Selves, and which we call *Liberty* or *Free-will*, by the which we diſpoſe of the Motions of our Bodies, the Deſires of our Hearts, and the Thoughts of our Spirit. The Experience of this Triple Ground of Liberty or Empire over Our Selves, is General in all Mankind.

For altho' we do not all of Us Experience it in the ſame Degree; yet there is no body who do's not Experience it in ſome Degree or other. We all of us find that we have a free and voluntary Empire over the Motions of our Body, either to Cauſe them, or to Suſpend them, by a meer Empire. We all of us find in the very ſame manner, that we have the power of turning away our Love and our Purſuit from Objects that do moſt attract Us. And we find, in fine, that we have the power of applying or ſuſpending our Reaſoning, as we pleaſe. And it is certain, that this Triple Principle of Liberty,

berty, which frames in Us a moſt ſingular and moſt remarkable Diſtinction of our Nature, is an evident and an indubitable Character of *Spirituality* in our Souls.

Animals have not the Liberty of their Motions.

Animals in truth move diverſly, (and are not like Machines which Men make, which for the moſt part move after a certain faſhion) they turn to the Right and Left, they Advance and Retire, they move all manner of ways. But all theſe diverſe Motions are either determin'd by the manifeſt and ſenſible Impreſſion of ſome External Principle, as when Sheep are attracted by the Verdure, the Ox prick'd on by the Goad, or provok'd by the ſecret Courſe of the Blood and Spirits, which without any external Impreſſion determine a thouſand different Motions, as the Skipping of freſh and pamper'd Horſes and other Animals, when a ſudden Gayety makes them make a thouſand different Leapings.

Thoſe Perſons alſo who, by that Raſhneſs of Judging which we have ſo juſtly condemn'd, do believe that Beaſts have a true Knowledge like to Ours, by which they Act and Move, do confeſs that they have not any ſort of Liberty of their Movements, that they have not any Empire to make them or to ſuſpend them as they pleaſe: They confeſs, that they are always carried on by an invincible Neceſſity which

which draws them. In effect, we ſee that they always follow either the Exterior Determination of preſent Objects, of which the Strongeſt always carries them, as when the Dog being violently attracted by Bread or Meat, is beaten back by the Stick, the Species or Image of which paſſing thro' the Eyes, is engrav'd in the *Retina*, and is carried by the Optic Nerve as far as the Brain, and to the Root of the Nerves and Muſcles, where It determins a Motion quite contrary to that which the Meat produc'd; or elſe the Interior Determination of the Fermentations and Boyling of their Blood and Humors, as when they go a Rutting, or when they go to ſeek and pick out Juyces, Plants, or Metals, which Nature hath prepar'd for them as Remedies againſt their Diſeaſes.

St. *Auguſtin* obſerves, That this is the Reaſon why the Creator hath in ſuch manner ordain'd in the greateſt part of Animals, Paſſions which ſerve to the Conſervation of their Species, that they do not riſe up in them but by certain orderly Intervals, and in certain Seaſons only; becauſe not having any command over themſelves, to check, to moderate, and to govern in any faſhion the Movements which accompany them, they would not be able to ſerve for the Uſes to which they were deſſin'd, if theſe Paſſions had been in them at all times as they are in Man.

Animals then have not any Command over their

their Body, to determine or ſuſpend it, or to check its Motions; but We, We undoubtedly have this Empire, not indeed in regard of Motion purely Natural and Vital; for our Stomach do's not hearken to Us at all, either to make or not to make Digeſtion; our Blood circulates whether we will or no; our Heart hath its twofold Motion of *Syſtole* and *Diaſtole*, or of *Dilation* and *Contraction*; our Arteries in like manner have their Pulſations, which we can neither advance nor retard: But in reſpect to the Motions which Men call *Animal*, we have ſo abſolute a Command of them, that they are made, ſuſpended, or check'd, for that ſole Reaſon preciſely, Becauſe we will; which it may be is a thing the moſt admirable either in Us, or in all Nature; for we do not know that there needs any thing elſe than to Will and to Deſire, to cauſe our Muſcles and our Nerves to carry the dull Maſs of our Bodies either to the Right or the Left, forwards or backwards, above or below, and all manner of ways.

We muſt needs ſee with what Volubility, what Agility, and with what Quickneſs we move our Tongues, our Feet, and our Hands: And all this is done without our knowing how, by meer Empire, as hath been ſaid hereupon. When we have ſtudied Anatomy and Phyſic, we know that they are the Muſcles and the Nerves which ſerve to theſe Motions; but before we had ever known that we had Nerves and Muſcles,

Muſcles, we ſpoke, we danced, we leaped, all one; and ſince we have acquir'd this Knowledge, we neither ſpeak nor walk the better for it, nor do we make e're the more uſe of it to make our Movements; once more I ſay, it is purely an Empire which our Will exerciſes upon that Portion of the Common Matter of the World, out of which the Creator hath form'd us the Place of our Trial, and our Priſon.

Now I ſay, That this Empire or Command is an evident Mark of the Spirituality in our Souls, firſt, becauſe it is already a Mark of a Nature Spiritual, and Superior to all that there is of Body, and to all that there can be had of Material in the World, *to have the Power of Willing*; becauſe to *Will* is an Act no leſs eſſentially Spiritual than to *Know*; for all that is Corporeal may be conceiv'd under ſome Corporeal Image; and it is impoſſible to conceive either the Act or the Faculty of *Willing* under any Form or Image Corporeal or Material.

In the ſecond place, To *Will*, and eſpecially to *Will*, and to have the Power of *Willing*, as we experience in Us, is a farther Mark of a Spiritual Nature, becauſe there is in this Ground of Liberty, by the which we find that we have the Power of *Willing* and *Deſiring*, ſomething Infinite and Immenſe; for Our Will and our Deſires have no Limits, our Faculty and our Liberty of *Willing* is truly Infinite; whether it be becauſe there is not any thing

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but what we can *Deſire* and *Will*; whether it be becauſe we effectively carry continually in the Boſom of this Liberty an Infinity of *Deſires* and *Wills*; or laſtly, whether it be becauſe we can always conceive new Ones; and it is plainly apparent, no Corporeal Nature can be capable of ſuch a Character of Immenſity.

In the third place, This *Power* and this *Empire* which we have of removing our Body by Command and by Will only, is an evident Character of a Nature Spiritual, and Superior to Body, for two Reaſons; by the Reaſon that to Command is a Character and an Act of Superiority; and as ſo, the Nature that commands, is Superior to that which obeys; from whence it follows, That the Soul, which commands, is of a Nature Superior to Body, which obeys; and by the Reaſon that this ſo Efficacious a manner of Empire and Authority, is a lively Image of the Sovereignty of God, which cannot be within a Corporeal Nature.

St. *Auguſtin* had well penetrated into this Reaſon, when he ſaid, That by it we carry ſenſibly in Us a lively Reſemblance of the Supreme Sovereignty and of the Infinite Power with which He created the World: In effect, by this Empire which we exerciſe over our Bodies, we have in our ſelves the lively Idea of it, and altogether reſembling it, in that kind of Almightineſs with which we make our ſelves obey'd by the Members of our Bodies. God ſaid, Let the Earth come out of Nothing, and

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it came out by that alone, that it was ſaid to it, *Come out.* He ſaid, Let the Light be made, and there was Light, by the infinite Efficacy of that Sovereign Will. And we our ſelves ſay, Let the Tongue ſpeak, Let the Foot advance, Let the Hand be lifted up, *&c.* and ſo by the incomprehenſible efficacy of this Command, the Tongue ſpeaks, the Foot advances, and the Hand is lifted up.

We do not ſeek here whether this Efficacy, or this Force comes Effectively from our ſelves, for this is not a place for ſuch a re-ſearch: But tho' it ſhould not come from us, the Empire which we exerciſe with that Vertue and that Efficacy which is undoubtedly in us, is a Character inconteſtably Spiritual, and not only Spiritual, but Divine. It is impoſſible to conceive, that a Body can have ſuch an Empire, and this Empire marks eſſentially the Nature in which it reſides, with an admirable Tract of reſemblance of the Supreme Power.

Our liberty of Thinking is a certain Character of the Nature and Spiritual Eſſence in our Souls.

If this Empire which we exerciſe over out Bodies, be ſo certain a Conviction to us of the Spiritual Nature and Quality of our Souls, of their Celeſtial Dignity, and their Divine Quality; what will it be if we conſider the two other ſorts of Empire and Liberty which we

exerciſe over our ſelves? If we find the Empire over the Motions of our Body to be ſo fine, how much more fine ſhall we find that of the Thoughts, of our Spirit, and the Deſires of our Heart? We have the power to extend perpetually our Knowledges without any limits, and to an Infinity, by Reflection, by Speculation of Principles, by Reaſoning and by Conſequences.

Nothing can give bounds to our Thoughts, and nothing can ſtop their Knowledge. If we endeavor to extend them by the bright Light of Reaſoning and Reflection, we have before us a vaſt and an infinite Field of Truth; and tho' we have of our ſelves but one Spark of Light, which is that which we call the Ground of our Reaſon, to wit, that Light which makes us acknowledge and acquieſce to the Truth, that is to ſay, to the Relations and Conveniences, or to the Oppoſitions and Contrarieties of things, with this Spark we ſhall be able by Attention and Reflection to run thro' all this vaſt Field, and acquire to our ſelves, if I may be permitted to ſay ſo, as it were the property and poſſeſſion of all Truth; We ſhall be able to lift up our ſelves above the Heavens, to know the Order, the Structure, the Harmony, and the Periodick Motions of them; We ſhall be able to meaſure the height and the extenſion of them; We ſhall be able to reduce the Motions of them to their Principles; We ſhall be able to ſee how the Lightning, the Rain-bow, the Thunder, and the other

other Meteors in the Air are form'd; We shall be able to penetrate into the Bowels of the Earth, to see the diversity of Metals and Minerals there formed, and to see how it sustains it self in the midst of Air, without being supported but by its proper Center; We shall be able to enter into the vast Ocean of the proper Nature of God; We shall be able (when he pleases to reveal them to us) to know the adorable Mysteries. Nothing can give bounds to our Curiosity nor to our Knowledge.

And this, without doubt, is a certain and infallible Character of a Spiritual Nature: for Bodies are essentially Finite as well as Blind; and an infinite Light wherewith a Nature is enlightned, or may be enlightned, is in It an indubitable Character of a Nature not only Spiritual, but truly Celestial and Divine. But above all, this Empire which we have over our Hearts, is an Argument and a sensible Conviction to us, of the Spiritual Nature of our Souls.

The Empire of our Desires is another certain Proof of the Spirituality of our Souls.

It is a constant Experience, That neither Plants nor Metals, nor Beasts (in whom we place Desire, or to say better, to whom we give the Name of Desires, to their violent Sympathies and Antipathies, which carry them diversly to embrace or to shun one another) have either the power to command their Desires, to suspend

them, to paſs them by, or to check them. The Loadſtone ſeeks the Pole with a Deſire the moſt vehement one can frame an Idea of; it carries it ſelf towards it with an indefatigable Motion; and yet who ever ſaw that the Loadſtone exercis'd over it ſelf that Empire of ſtopping or checking this Motion? Beaſts have all of them their Inſtincts and their rapid Motions towards certain Objects, to which Men alſo give the Name of Deſires; and yet we have never ſeen an Animal that could command his Inſtinct or his Deſires. We eaſily check the Motion which carries the Horſe to the Mare by Barriers, but never did a Horſe thereupon command his Deſires. We eaſily ſtop the hungry Dog, who runs eagerly to his Food, and ſo turn him away from it, but he himſelf do's never check the Motion of his Hunger. Animals follow their Inſtincts and their Deſires, like Metals and Plants, by an invincible Neceſſity which trains them on. As the Mill goes as long as it hath Water or Wind, and a Clock as longs as it hath Line and Weight, ſo Animals go as far as their Inſtincts drive them; and they have no more power to check themſelves in their pretended Deſires, than Clocks and Mills in their Motions.

But we, we experience in Us an Empire, a Senſible Superiority over own Deſires; we curb them, we turn them by, we reſiſt them, we caſt them off, and we confront them and command them with a real Authority. It is true, that

that this Liberty is extremely enfeebled in the greateſt part of us, by natural Corruption, by evil Education, by wicked Imagination, by the Cuſtom and Habit of Vice, by our want of Attention and Application to our ſelves. We ſee well enough, that the power of checking our Paſſions hath been in our Nature as it were abſolute and deſpotick, and that it hath at preſent loſt ſomething; becauſe we have need of Dexterity and Induſtry to reſiſt them, and becauſe we have not always force enough to ſuppreſs them at their firſt onſet: But this Diſorder of our Nature doth not hinder, but that we are ſenſible of its Nobility, and its true Empire over its proper Deſires.

And tho' there were only almoſt dead Sparks of Liberty, which are in the moſt corrupted, and and in thoſe that are moſt govern'd by their Vices, and tho' there were no Wiſe Men to whom it made its Power viſible as it does, there would yet be enough of that deadned Spark of ſlaviſh and captive Liberty, to acknowledge in it the advantage of our Spiritual Nature; becauſe it is certain that this Empire of our Soul over its Deſires, is an evident and an indubitable Character of a Spiritual Nature.

St. *Auguſtin* ſays, That the only Contrariety of our Deſires, is an aſſured Argument of the Spirituality of our Souls; becauſe that in fine, ſays he, there would not be in us a combat of Deſires, if we were not compoſed of two Parts; of a Corporeal one, by reaſon of which we have

Corporeal Desires; and of a Spiritual one, which causes us to have Desires quite opposite. But it is not so much from this opposition of our Desires, as from the Empire that we exercise over them, that I will here draw the Conviction of this Advantage and of this Excellency of our Soul.

This Empire makes us evidently see two things. The one, That we are thereby imprinted with the lively Resemblance of that Wisdom and Sovereign Liberty of the Eternal Nature and Essence, which the *Grecian* Fathers commonly express'd by that particular Name which their Language only furnishes to express the being *Sovereignly Masters of our selves.* The other, That we have an Order essentially in our Nature, from whence is form'd that light and that force of Reason which makes us condemn our Desires that are contrary to our Duty. And these two things make us undoubtedly see the Nature and the Spiritual Quality of our Souls, because it is impossible that this double Resemblance of the Supreme Nature, which is a Sovereign Spirit, should be found in a Corporeal Nature.

CHAP.

CHAP. XIII.

We have an indubitable Certainty of the Immortal Condition of our Souls, by the Desires and Instincts of Immortality and Eternity which we have.

THERE might be a great many Reflections added here, to that which hath been just now said, concerning the Empire of our Reason over our Heart, and over our Desires, to draw from thence convincing Arguments of the Indubitable Spiritual Quality of our Souls; but because I am unwilling to tire the Readers Patience, in holding him too long upon this Speculation, I chuse rather to suppress them, and to remark the Certainty of the Immortal Quality and Condition of our Souls, which we shall be able to find by seriously reflecting upon it, in that Ground of Liberty or Will which we experience in Us, and by which I am going to let you see, that we have a certain and an indubitable Conviction of our Spiritual and Immortal Nature.

The Desires of Immortality which our Soul resents in it self, and which arise from the Ground of *Will*, which I have call'd *Liberty*, are an assured Proof and an indubitable Argument of its Effective Eternity, and by consequence of its Immortality; for without dispute there is in our Nature an Idea and a Desire of

Eternity, which hath its Principle in Nature's ſelf, and precedes all our Reaſonings and all our Reflections, and which Acts and Operates in Us before we have receiv'd any Inſtruction from other Men.

Before Men do Reaſon and Reflect, without Study and without Inſtruction, by the movement of Nature thro' all the Habitable Earth, they do not only find and perceive in themſelves a confus'd Idea of Eternity, and a Deſire of Immortality; but they diſtinctly conceive a New and an Immortal Life after this here, in the which they either hope or fear ſomething for themſelves, and for their Neighbors and Friends, and into which they carry even their Deſires and their Thoughts of Vengeance againſt their Enemies. They do not only thus conceive a new and Immortal Life for their Souls, from whence iſſu'd, in all Nations, whether Civiliz'd or Barbarous, the Religious Rites concerning the Dead, with Expiations, *Luſtrations*, and Sacrifices; but they perceive by Intervals their Hearts puſh'd on thither by redoubled Deſires, and Sighs ſo vehement, that the preſent Life is a Burthen to them, and they would, if it were in their power, ſhorten it, and haſten its End.

Some Men, naturally Couragious and Magnanimous, until the Celeſtial Light of the true Religion had inſtructed them, and made them ſee that they ought to wait till God withdraws them from the preſent Trial, have been found

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ſo tranſported and ſo inflam'd with the Deſire and Love of this new and Immortal Life, that they have not had patience to wait the Courſe of Nature, to let it bring them thither; but they have violently launch'd out of it, like furious Madmen. And one cannot ſay, that this was the Effect of Education, or of ſome Opinion and Human Invention, with which the Infancy of Men is and hath been prepoſſeſs'd; for beſides that Education neither can be nor hath been the ſame every where, and that no Human Invention or Opinion hath ever been able to eſtabliſh it ſelf into an univerſal Prepoſſeſſion, how happy ſoever it hath been; this Pretenſion is contrary to the Evidence and Notoriety of the moſt conſtant Experience of the World, which is, That independently of Education, and before all ſort of Inſtruction, this Idea of Eternity, and this Deſire of Immortality was found, and is always found in Nature, of the ſame Date, if I may ſo ſay, as the Sentiment of the Divinity.

And as there the Character of that which is call'd Inſtinct or natural Inſpiration is, and that nothing from elſewhere is more aſſur'd in the World, than this Maxim and this conſtant Truth, *That natural Inſtinct is never Falſe, that it hath always a Real Object, and that it never deceives*; for this is a Reflection which is too Eſſential to omit here, or not to repeat it again, *That the Inſtinct of Nature is never Falſe*; as appears in all the Inſtincts of Animals

mals themſelves, of which there is not one ſingle one that is Falſe; ſince it is not at all a Fault, that it makes them to fly from or purſue the things which it inſpires them to fly from or purſue; nor can it ever be a Fault; becauſe Inſtinct is an Inſpiration and a Determination of Nature, and by conſequence of that Truth and of that Infallible and Eternal Wiſdom which is the Author of Nature, which can never inſpire or give to Men falſe Deſires, nor determine in Beaſts Motions uſeleſs and deceitful. It follows, *That this new and Immortal Life of our Souls, of which Nature gives us ſo indubitable an Inſtinct, muſt be the moſt True and the moſt Real thing of the World.*

My Hope and my Certainty are built upon an hundred other immovable Foundations of Natural Conviction, and Celeſtial Revelation; but tho' there was only this certain Experience of Natural Inſtinct, which cannot be diſputed, ſince this Idea and this Deſire of this new and Immortal Life hath indiſputably its Principle in Nature, and cannot come from an univerſal Error that Education might cauſe in all Men, and that it is certain that theſe are not the Reaſonings of Philoſophers, who have invented this ſo Religious an Opinion, as that Ancient ſpeaks, but it is all pure Nature that gives it; I ſhall not, for my part, be leſs perſuaded of this Immortal Life of our Souls after the ſhort Paſſage of this Life, than of the preſent Life; becauſe, in fine, I find the Inſtinct of it in my

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firſt and moſt natural Sentiments, and becauſe I can never believe that Nature (which do's not deceive our Senſes when ſhe carries them towards their Objects) do's deceive our Hearts and our Deſires, when ſhe gives them the clear and lively Inſtinct of an Immortal Life for our Souls after this Life.

St. *Auguſtin* hath obſerv'd, That that which we call Inſtinct and Nature, in Corporeal Natures and in Spiritual Natures, is God himſelf: *The Inſtinct*, ſaith he, *which operates in Men and in Animals, is God himſelf.* And he hath very good Reaſon to ſpeak after that manner, becauſe that Inſtinct in Corporeal Nature are thoſe extraordinary Motions which it makes from time to time, as if it had Knowledge, Reaſon, and Foreſight, altho it cannot have either Foreſight, or Reaſon, or Knowledge. And Inſtinct in Intellectual Nature are the Deſires and the Ideas which it finds in it ſelf, without acquiring them by the Senſes, or by Reaſoning and Reflection: And as it is from God immediately that theſe Motions in the One, and theſe Ideas and Deſires in the Other do proceed; ſo it is with Reaſon that this Holy Doctor ſaith, *That the Inſtinct which operates in Men and in Animals is God himſelf*; which hath likewiſe been very well obſerv'd by *Thomas Aquinas.* So that Inſtinct is Infallible as God himſelf; and if by Inſtinct it is that we know the Life to come, it is indubitable and certain by this Victorious Reaſon, *That In-*

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ſtinct never deceives, as it may eaſily be ſeen in Corporeal Nature.

For, as St. *Auguſtin* very ſolidly further obſerves, we cannot convince the Inſtinct of Deceitfulneſs and Error in any part even of Corporeal Nature, in which it might be able to deceive in things of no moment. Let us Regard it; Do's it, for example, deceive the Hart, when it makes him run, after he is wounded, to the Herb that heals him? Do's it deceive the Ant, when it makes her fit and furniſh her Magazens to purpoſe? Do's it deceive the Lamb, whin it makes it fly the Wolf? or the Chickens, or other Birds, when it makes them ſhun the Kite? It is apparent, it never deceives; and if by Inſtinct it is that we know the Life to come, the Life to come muſt needs be indubitable.

There is no Inſtinct in Nature, if the Natural Idea which all Nations have had of the Life to come, in all Times and in all Places of the World, be not moſt certain and moſt indubitable. There is no Man, ſaith St. *Chryſoſtom* very well, who hath not this Natural Idea of the Life to come, becauſe there is no Man who independently of all Reflection, and of all Education, do's not Fear or Hope ſomething (according as he is either Good or Wicked) in that Dream-like dark Time to come, in the which the preſent Life is loſt to our Eyes. This Idea, ſaith *Lactantius*, of a Life to come, muſt needs be a Natural Idea, ſince Men, who ſee them-

themſelves generally die, have never been able to believe themſelves entirely mortal; were they poſſeſs'd with what ſort of Opinion or Religion ſoever, were they *Greeks* or were they *Jews*, were they *Romans* or were they *Barbarians*, were they *Heathens* or were they *Chriſtians*, they have never been able to believe themſelves entirely Mortals, they have always believ'd or rever'd their Deaths, which hath been the true beginning of Idolatry; they have always fear'd or hop'd for ſomething after Death, which they could never as much as have thought of, if the Idea of a Life to come had not been Natural.

It is ſo Natural, that nothing is able to efface it out of Nature; neither Error of Opinion, nor Corruption nor Education, nor any ſort of Prepoſſeſſion, not even then when there was a poſitive Syſtem of Libertiniſm made, to ſay, *That the Life to come is nothing but a Chimera and an Illuſion.* For, as *Tertullian* obſerves, theſe Atheiſts themſelves, and theſe Libertines, who have deſtroy'd the Divinity and the Life to come in their Heart and in their Spirit, do find in themſelves this Natural Idea, and feel and ſee the Inſtinct of It operate; ſince it is certain, that as often as they find themſelves oppreſs'd under a greater force, they have no other Conſolation than to think, that they ſhall be comforted and reveng'd by a Superior Power in the other Life.

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This hath made the ſame *Tertullian* ſay as St. *Paul* ſaid, That we have in us ſomething that tells us that there is a certainty of Death; becauſe that in reflecting upon the Compoſition of our Bodies, we ſee that it is not poſſible but that they muſt be deſtroy'd, by the ruining and diſuniting of the Elements of which they are compounded: We may ſay likewiſe, That we have in Us ſomething that tells us of Life, by that Natural Idea and that Inſtinct which we find *there* of our Immortality; becauſe it is not poſſible that that Idea and that Deſire, which cannot come into us but from God, ſhould deceive us, or lead us into Error. It is not poſſible that that *Spiritual Inſtinct* ſhould deceive us, ſince the *Corporeal one* never deceives even the moſt vile amongſt Animals: For it cannot be poſſible that Nature ſhould not deceive Ants and Flies, and yet that ſhe ſhould apply her ſelf on ſet purpoſe to deceive Man: But let us go on and continue to remark in our proper Sentiment the indubitable Proofs of our Spiritual Nature, and of our Immortal Condition in our Souls.

CHAP.

CHAP. XIV.

Of the Spiritual and Immortal Nature of our Souls, drawn from the Ground of Conſcience.

AS we all of us feel and experience in us a natural Principle and Ground of Knowledge and of *Liberty*; we find alſo a Principle and a Ground of *Conſcience*, which is a certain Light, and a certain natural Determination of Duty and of Uprightneſs, or to ſay better, a certain Uprightneſs grafted in our Knowing Nature; which firſt of all enlightens in us our Duties, and afterwards carries and inclines us to love them, and to follow and accompliſh them, and which at laſt recompenſes us or puniſhes us upon the Spot, according as we perform them or violate them, by rendring us contented or diſcontented with our ſelves, according as we have either violated or accompliſh'd them. For This is not a Simple Idea, and a Simple Light of Order and Duty, This is a Natural Inclination and Determination to the effective accompliſhment of Duty; from whence ariſes the Satisfaction of having well done, and the Pain of having done ill. As this is natural in us, for there is no Man who hath not naturally an Idea of Order and of Duty, according to which he approves or he condemns his own Actions, and thoſe of others; ſo there is not a Man who is not naturally carry'd to that which

which he conceives to be his Duty, until ſome Intereſt or ſome Paſſion riſes up which oppoſes it; and there is no Man who doth not more or leſs reſent the Satisfaction of having done his Duty, and the Pain of having fail'd in it, ſo long as Nature is Maſter of it ſelf, and hath not at all been corrupted by the Habit and Corruption of Vice, which hardens it at laſt, and renders it inſenſible.

There is not a Perception or Sentiment ſo well marked in Nature as that is; from thence we have ſeen that there ariſe in Men two diverſe Grounds equally admirable, a Ground of Vertue, and a Ground of Joys and Felicity, which bear a thouſand Characters of a Nature not only Immaterial and Spiritual, but inconteſtably Celeſtial and Divine. It is from this natural Ground of Conſcience, ſupported by Grace, that we have ſeen, and do yet ſee to iſſue Faithfulneſs, Integrity, Conſtancy, Magnanimity, Juſtice, Continence, Courage, Shunning of Pleaſures, Patience in Labours, Victory over all the Paſſions, The effective accompliſhment, and the inflexible and unſurmountable love of all Duties, Invincible to all Intereſts, and to all the Charms of Concupiſcence, and Inexpugnable to the victorious force of the moſt delicate Temptations.

There is, to ſay truth, little of ſuch Vertue in the World, becauſe there are very few who do not ſuffer their Conſcience to be ſubjugated to, and ſtifled by Concupiſcence; but theſe

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are two indubitable Experiences, That the Seeds and the Births, the Inclinations and the Principles of it are, together with the Idea and the Light of it in all Peoples Hearts, and that there are ſome People in whom all theſe Vertues are real, and mounted to a Sovereign degree of an invincible and conſtant love of Duty. Libertines would make us believe, That Vertue is but a vain Name, and a fine Phantôme, with which the Imaginations of Men flatter and pleaſe themſelves, but that it never had any *Reality* in the Hearts and in the Lives of Men. This Idea favours their Libertiniſm, and they would willingly eſtabliſh it, to ſave them the ſhame and the reproach of their Diſorders, which would appear to them excuſable, if Duties were nothing but Chimera's, and Vertues but ſuch Phantômes; but they cannot make good that Pretenſion, the World hath always had *True* Vertues in its greateſt Corruption, and *Falſe* and counterfeit Vertues have born witneſs to the Idea which is of them in Nature, which hath marked them with ſo ſenſible a Mark of Spirituality, and with ſo *Auguſt* and bright a Character of Divinity. Few Men have improv'd the Seeds of Conſcience ſo far as to the perfection of all Vertues, and all Duties; but there never was any Man, who hath not found in himſelf the Principles and the Seeds of Vertues and Duties.

To which we muſt add the ſecond Ground of Joys and Felicities, which have always ac-

company'd the former ; for never did Man follow and practiſe Vertue, but he found in it a Ground of pure Joys, and unalterable and uncorruptible Felicities ; as on the contrary, never did any Man violate Conſcience and Duty, but he found a Ground of Miſery and Calamity in his own Heart, which was his Judge and his Executioner, and in his own Irregularity, which was his firſt Torment. The *Nero's* and the *Domitians* were not able neither with their Arms and Sovereign Power, under which they made the whole Univerſe tremble, neither with their obſtinate determination to Evil, neither with their hardening and abandoning themſelves to Crimes, to guard and defend themſelves from the penetrating force of that Juſt and Imperious Power, which wounds impure and diſorderly Souls with a thouſand inviſible Arrows, from whence ſprings a mortal Sadneſs, and a mortal Pain.

That Conſcience is not in the Soul of Man an Effect of Education, or of ſome Opinion with which it was imprinted and prepoſſeſs'd in the Infancy.

There are ſome, who, to deliver themſelves from the pain which their Conſcience gives them, and to abandon themſelves to Diſorder with more liberty and impunity, would perſuade themſelves, that all That which we call Conſcience, is nothing but the Effects of certain Opinions,

Opinions, with which our Infancy hath been prepoſſeſs'd, and imprinted upon by the Authority, and by the Empire which our Education hath exercis'd over us: But there is nothing in the World ſo fooliſh, ſo raſh, and ſo inſupportable; for Conſcience is, without diſpute, before Education, and is alſo independent of it for the Ground of its Idea, and of its Inſtinct of Good and Evil. It is true, that Education may prepoſſeſs the natural Ground of Conſcience with ſome Opinions, and Opinions very falſe, which Superſtition doth, and the Character which is call'd *Scrupulous*; but the Errors with which this natural Ground of Conſcience may have been prepoſſeſs'd, do only invincibly prove the Ground of Conſcience: For, as *Teriullian* ſays, if there was not in Nature an Idea of Good and Evil, it were impoſſible that one ſhould err and deceive ones ſelf, by the evil application of that Idea: If there was not an Idea of Good and Evil, one ſhould never deceive himſelf by acknowledging for Good that which is Evil, and for Evil that which is Good, or that which is Indifferent; all would have appear'd Indifferent, and above all, there would neither have been Certain Idea of Good and Evil, of which all Men are agreed, how different ſoever their Education may be, and how oppoſite ſoever their Prepoſeſſions were, nor it would not be impoſſible to imprint what Idea one would of Good and Evil.

For if Conſcience was not a thing natural in

Man, if Man had not a natural Idea, and a natural love of Duty, one might then make Men thereupon believe all that one would, one might make them believe that Injuſtice, Ingratitude, and Treachery, are things commendable and eſtimable; and yet notwithſtanding, nothing is more impoſſible: For as one can never make a Man believe that a Square hath but three Corners, and that Two and Two make Five; ſo one can never make him believe that Ingratitude is an Ornament to the Nature of Man, that Injuſtice merits a Reward, that Treachery is a Vertue, an honeſt and commendable Quality; and on the contrary, that Juſtice, Fidelity, and Gratitude, are things condemnable and wicked. Men make Laws according to their Fancy, they eſtabliſh them by Caprice and by Authority, they make themſelves obey'd by the fear of Puniſhments, when they have the Power in their Hands; but it is remarkable, That Men who make Laws, and can make themſelves be obey'd, cannot make themſelves believe, but that when they only make unjuſt and tyrannical Laws, People only pay an exterior Obedience to their Commands, but the Heart and Spirit cries out and demands Juſtice from Him whom all Men naturally feel over their Heads, as a Protector of Juſtice, and an Avenger of Oppreſſion and unjuſt Authority.

We receive unjuſt Laws, but we do not believe them juſt for all that. But as to the natural Laws of Duty and Conſcience, all Men

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receive them and believe them by an invincible determination of a ſuperior Light, which equally perſwades them alike. And this is the infallible Character of natural Idea and Light; for there is none but the natural Light that convinces us with that invincible force.

Conſcience is then in us undoubtedly natural: And as certain as it is an eſſential Companion of our Nature, and a Propriety inſeparable from our Soul, from whence ariſe in us by the help of Grace, all Moral and Chriſtian Vertues; ſo certain it is that our Souls are Spiritual Natures, becauſe it is impoſſible to conceive, that a Corporeal Nature can be the Subject of Magnanimity, of Juſtice, of Fidelity, of Continence, and of Truth; and that a Corporeal Nature can have either the Light of Order and of Duty, or the Inclination or the Determination of Duty, or the Pleaſure of the performance, and the Pain of the violation of Duty. Duty, Order, Juſtice, have no Bodies, they are things totally Spiritual and Intelligible; how then can a Body, or a Corporeal Nature, have the Idea or the Sentiment of them?

Moreover this Light of Order and Duty which enlightens us, and which pierces us, and which we feel ingrafted, and as it were pour'd into our Soul, is not the Idea or the Rule of one ſingle Duty, it is the Idea and the Rule of all our Actions, and by conſequence, of a thouſand ſorts of Duties; ſo this is further a Certainty,

and an infallible Character of its Spirituality: For how can a Material and Corporeal thing be the Rule of ſo many diverſe Actions, and ſo many different Duties? The only Name of Ruling Human Actions imports eſſentially the Idea of Spirituality: For with all my heart, let a Man make a Rule, a Square, and a Compaſs of Gold, of Steel, and of what Matter he will, to meaſure out a Building, or the Compartments of a Garden or of a Walk; but how can one conceive a Corporeal Rule, let it be made of what Matter ſoever we can imagine, which can be proper to compaſs and put into order, and ſet to rights Human Actions?

The Rule is then indubitably Spiritual; and if this Rule is Spiritual, if this Idea of Duty, which enlightens us, cannot be Corporeal, our Soul, who is the Subject wherein it reſides, cannot but be a Spiritual Nature, becauſe it is as impoſſible to conceive that a thing Spiritual can be within a Material Subject; as that a Material thing can be within a Spiritual Subject. It is infallible, That every thing that do's Spiritual Acts, is Spiritual; and that every thing that is the Baſis and the Subject of Spiritual Proprieties and Faculties, is all of it likewiſe Spiritual; becauſe it is impoſſible that a Corporeal Principle ſhould produce Spiritual Acts, and that a Material Subject ſhould be the Seat of a Spiritual Attribute, or of an Immaterial Perfection.

And this is it which ought to put a full end

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to the Conviction which we have of our Spiritual and Immortal Nature in our principal Part, which we call our Soul; ſince it is certain our Soul is not only the Principle of a thouſand ſorts of Spiritual Acts, (for every thing that is call'd Willing, Thinking, Reflecting, Judging, is eſſentially a Spiritual Act, becauſe it is impoſſible to conceive either Knowledge, or Will, or Deſire and the Act of Willing, under a Corporeal Image) but the Subject of a thouſand Perfections, all Immaterial and Spiritual, if it were not but the Conſcience alone, which aſſiſted by Grace, is in us the living Source and the Seat of Juſtice, of Fidelity, of Gratitude, of Friendſhip, of Conſtancy, of Magnanimity, of Truth, of Uprightneſs, of Incorruptibility, of an hundred ſorts of Moral Vertues, and of an hundred ſorts of Chriſtian Vertues more Excellent than the Moral ones, of Humility, of Continence, of Deſpiſing, Miſpriſing the World, of continual Union with God, of the Ardor of Eternity, of Mortification and of Self-denial, of an hundred ſuch like Diſpoſitions, all Celeſtial and all Divine, which can have neither for Principle, nor for Subject, a Nature that is Corporeal.

CHAP. XV.

That our Souls are indubitably Immortal, by a Certainty that the Sentiment of the Conſcience gives us thereof.

SUCH is the Certainty which we have by the Sentiment of Conſcience of our Spiritual Nature, and this ſo indelible Sentiment of Conſcience which we all of us naturally have, is not only an indubitable Argument and Aſſurance of the Spiritual Nature of our Souls, but it gives us alſo more ſenſibly, if we will, unſtaggering Certainty of our Immortal Condition; becauſe it gives us Eſſentially by way of Inſtinct, the Sentiment of a Juſtice which ought to be exercis'd over them by an Eternal Power, after the going out of this Life, which Eſſentially imports the Idea of a new and an Everlaſting Life, of which an Eternal Principle of Order and Juſtice ought to determine the manner according as we ſhall be found to have done well or ill, and according as we ſhall be found worthy of Puniſhment or Recompence in the Ballance of the Supreme Juſtice and Holineſs.

We have already obſerv'd, That the Inſtincts of Nature are never falſe, and that they have always ſome real Object; and if there were nothing elſe but that alone, we would not doubt but that there is for our Souls a new and

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an Everlaſting Life after this Preſent Life, ſince the Inſtinct that Conſcience hath in our Souls of that Juſtice which ought to be exercis'd upon them after Death, is the moſt clear and the moſt indubitable Inſtinct that is in all Nature: But independently of that Infallibility of the Inſtinct, the Idea of the Supreme Being which we find in Us by the Sentiment of Conſcience, with a Reſentiment ſo lively and ſo penetrating, and at the ſame time ſo certain and ſo ineffaceable, under the Idea of an Eternal and Sovereign Juſtice, which ought to puniſh the Ill, and recompenſe the Good, doth infer ſo neceſſarily that of an Eternal Power, infinitely clear and vigilant, which watches over the Lives of Men, to obſerve the Good and the Evil of them; that ſeeing, as we ſee, that it do's not puniſh nor recompenſe in this Life all the Goods and all the Ills, it is impoſſible for us to ſuſpend our Belief, but that it ought to exerciſe after Death its Puniſhments and Rewards in the ſo Incorruptible and Immortal Grounds of our Souls, which, as we have ſeen, cannot be deſtroy'd by Death, which does not act but upon Bodies. It is an ancient Reaſoning of the Holy Fathers, and even of the profane Philoſophers, *That God puniſhing here ſenſibly ſome few of the Crimes of Men, and not puniſhing them all, there need be another Life where he finiſhes the Juſtice which he begins here.* And this Reaſoning carries the moſt ſenſible Conviction in the World, ſince we ſee

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ſo viſibly the Hand of God to extend it ſelf upon the Wicked, which is, according to St. *Auguſtin*, that which the Kingly Prophet calls the Lightnings of the Supreme Juſtice, which fore-run the Clap of Thunder, *Apparuerunt fulgura ejus orbi terræ, vidit & commota eſt terra*; *His Lightnings appear'd to the Globe of the Earth, the Earth ſaw and it was moved.* But tho' we had never ſeen ſuch miraculous Examples of the Heavenly Juſtice upon the Wicked, we ſhould ſee enough to be convinc'd of the Immortal Conditions of our Souls, from the ſo indubitable Sentiment that Conſcience gives us of an Eternal Uprightneſs and Holineſs, which ought to recompenſe us, or to puniſh us; becauſe there muſt be nothing certain in the World, if this be not, That *this natural Sentiment and this clear Idea of the Supreme Juſtice and Holineſs, cannot Deceive us.* Reaſon, and all that is call'd Light and Certainty, whether Natural or Supernatural, muſt needs be nothing but Illuſion and Chimera, if Good and Evil can remain without Reward and Puniſhment, becauſe God muſt needs be only a Wiſdom and Sanctity indolent and inſenſible of the Order and Diſorder of the World, with the Conduct of which he is charg'd, if he ought not at laſt ſignally to evidence his Juſtice; and if Natural Reaſon and Light is any thing, as he cannot be a diſarm'd and an uſeleſs Power, ſo he is not aſſuredly a Sleepy Wiſdom, and an Indolent and Idle Sanctity.

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He cannot leave either Vertue without a Reward, or Vice without Puniſhment; and tho' he neither puniſhes Crimes, nor rewards Vertue in this Life, it follows neceſſarily, that this Sentiment and this Idea which Conſcience gives us of a Juſtice, which prepares a Reward for Vertue, and a Puniſhment for Crimes in another Life, *is* an Idea moſt true, and which hath a real and moſt effective Object; and that there is a new Life for our Souls after the preſent Life, wherein they receive the Price of their Vertues, and the Recompence of the Fidelity and the Conſtancy of their Trial; and the pain of their unfaithful, diſſolute Prevarications, through which they abandon the Intereſt of God and his Service, for the little and trifling Intereſt of the falſe and frenetick Pleaſures of their Paſſions.

With all theſe Certainties, and all theſe Convictions, we ought to ſee more ſenſibly the Future Life, into the which our Souls enter in going out of the Body, than we do the Preſent Life; for it glitters and ſhines more lively in the midſt of us, than the Sun ſhines or glitters in the midſt of the World: But we muſt take care that we do not apprehend it after the ſame manner. We are commonly full of Incredulity of the World to come, and of the Immortal Condition of our Souls; it is the juſt Puniſhment of our Diſorders, and the natural Effect of our Exorbitant Deſires. Tho' God ſhould not concern himſelf, and tho' He ſhould

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not ſpread over his Darkneſſes (He that makes the Day and Night of Grace, as well as the Light and Darkneſs of Nature) over our Criminal Deſires, to blind the Carnal Souls, who forgetting the Advantage of their Spiritual and Immortal Nature, plunge themſelves wholly into ſenſual and earthly Pleaſures; our own exorbitant Deſires are Veils thick enough to rob us of that Light, how reſplendent ſoever it may be: The Incredulity of the Life to come, and of the Immortal Condition of our Souls, cannot be in Us but by theſe two Principles.

If it is ſo common, it is becauſe the inward Eye is ſo troubled and obſcur'd by the diſorder of carnal and terreſtrial Paſſions, and that this natural Blindneſs of Paſſions is augmented by a Veil of Darkneſs that God puts upon impure and terreſtrial Hearts. I know not how Libertines apprehend it; but if they would, in the lucid Intervals of their Reaſoning, never ſo little reflect upon themſelves, and upon the Light which they ſmother, it is ſure, that it is impoſſible but that they muſt conceive that their Libertiniſm and their Incredulity is not only an Eſtate of Obſcurity and natural Blindneſs, but an Effect of the Hand of God which is upon them.

This is effectually the Effect of the utmoſt Diſorder of the Spirit, and of the uttermoſt abandonment of God; for how ſhould one be ignorant of the Life to come, and of the Immortal

mortal Condition of our Souls, if one had had either any ſpark of Natural Light, of good Senſe and Reaſon, or any Ray of Grace or Celeſtial Illumination? Let the Libertines ſpeak, and let them tell us upon what they found their Impious and Sacrilegious Syſtem? upon what Principle and upon what Reaſon they believe that their Souls die with their Bodies? Let them ſpeak; they would be in a great deal of Pain to do it; for this furious and frenetic Judgment, by which they bloody their Hands with the Parricide of their Souls, (if one may be allow'd to ſay ſo) hath not any Foundation, nor any Principle. There are ſome to whom the Immortality of the Soul is not incredible, but becauſe they cannot, as they ſay, comprehend what the Soul will be when it ſhall be no longer in the Body; but theſe themſelves here do no ways conceive how their Soul is in the Body; and People who do not doubt but that their Soul is, and that it is the thing of the World which hath ſo much effective Reality, altho' they do not know how it is, do doubt that their Soul can be any thing out of the Body, under pretext that they do not conceive how it will be then. There are ſome who ſtupifie themſelves on ſet purpoſe to judge, that their Soul is no more any thing after this Life, not by any Reaſon that they have to form this Judgment, but becauſe that the fear of finding at their going out of this Life an Implacable Judge, who they well ſee ought

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to puniſh their Licentiouſneſs and Diſorder, if there remains any thing of them after their Death, makes them deſire that there ſhould remain nothing of them, and makes them prefer the horror of the Nothingneſs of this ſad and vaſt Darkneſs, to the Beauty and Light of that Immortal and Reſplendent Life of Joys and Felicities which Reaſon and Religion equally diſcover to us, at the end of the ſhort Career of this Life. There are, in fine, ſome who make the ſame Judgment, without knowing why they make it; they judge without Reaſon, and without Principle, contrary to all Reaſon, and all Principles. I ſay, againſt all Lights, all Reaſons, and all Principles; for I would fain have them tell us how they conceive God, and how they conceive themſelves, if they do not conceive in themſelves this Nature and this Immortal Part, of which we have given the Conviction? How they conceive the Knowing and the Intellectual Nature which they find in them, and the Corporeal Nature with which they ſee themſelves environ'd? I would fain have them tell us from whence they believe comes the Order, the Structure, the Arrangement, and the ſo well contriv'd Diſpoſition of the viſible World? What they think of thoſe lively Reſentments of the Natural Inſtinct, and of Conſcience? What they judge of all that Train of Myſteries and Miracles which makes the Body of that which we call the Holy Hiſtory, or the Hiſtory of Religion?

O God! what ſhame and Confuſion ought we to have in our ſelves, to feel ſo great a diſorder in the Spirit? And how ought one fear to ſee himſelf abandon'd of God to this Diſorder, which is a frightful Anticipation of the Utter Darkneſs of Hell? On the contrary, what Conſolation the Wiſe and Regular Spirits, who ſtudy in themſelves the Knowledge of the Soul, what Conſolation ought they to have, ſince they ſo undoubtedly acknowledge in themſelves their Spiritual Nature and Immortal Condition, upon ſo many diverſe Principles? St. *Paul* ſaid, that there are two things upon which is built the Certainty and the Hope of our happy Immortality, if we are faithful to God; but he will pardon me, there are a hundred Principles *in our ſelves*, and a hundred Foundations *out of our ſelves*, of it: Every thing gives a Teſtimony of our Life to come, and of the Immortal Condition of our Souls. Senſe and Reaſon, Nature and Grace, the Ancient Law and the New Law, *Jeſus Chriſt* and *Moſes*, God and Devil, Body and Spirit, Concupiſcence and Conſcience, our Ideas and our Deſires, our Fears and our Hopes, all things, when we know how to uſe them, and to reflect upon them.

CHAP.

CHAP. XVI.

That it is eaſie not only to give our ſelves a Conviction of the Spiritual Nature of our Souls, but to give a neat Idea of them.

WE have (as we have ſeen) in our indubitable Sentimment, a certain Conviction of the Spiritual Nature, and of the Immortal Condition of our Soul; ſo it lies only on our part to have a lively and neat Idea of it, and to make it to us an inexhauſtible Ground of Comfort, and an admirable Principle, and clear Light of Morality, I ſay it lies only on our part; for without entring into the Queſtion, Whether we can have ſo juſt and ſo exact an Idea of our Soul, as to deduce from thence all its Proprieties, and all its Attributes, as we deduce from an Idea of extended Matter every thing that can happen to it, and agree with it; becauſe I will remove from this Writing every thing that carries any Air of Conteſt, and of the uſeleſs Spirit of Curioſity; I believe it my Duty to undeceive here thoſe who ſay, that they cannot comprehend a Soul, or form a Notion or Idea of it, they believe that it is the moſt difficult thing in the World; and at this rate almoſt all Men judge. But what is there more ordinary than for Men to err and deceive themſelves, and to be infinitely ſtrangers to Attention and Reflection upon themſelves, which alone is able to conduct

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us to a neat and diſtinct Knowledge of our ſelves: It is difficult for them who never deliberately and ſeriouſly reflect upon themſelves, to conceive the Soul ſeparately, to diſtinguiſh it from the Body, and to conſult the Idea of the Spiritual Nature, and the Corporeal Nature, which we find all neat and all diſtinct in that interiour Ground of Reaſon and Light, which ſo infallibly and ſo ſurely enlightens us, as often as we re-enter a little profoundly into our ſelves, to conſult and ſtudy it. But there is at the bottom no true difficulty to conceive our Souls, and to make our ſelves a neat and diſtinct Notion of them; if we would but give our ſelves the trouble of commanding a ſerious Attention and Reflection upon our ſelves, to apply our ſelves ſeparately to diſtinguiſh what we conceive therein as Body, and what we conceive therein as Spirit; and to learn the two manners of conceiving things which are effectively in us, to wit, the manner of conceiving by Imagination, and the manner of conceiving by pure Intellection or Conception.

Two things are the occaſion that we do not know our Souls, that we have not at all a clear and diſtinct Idea of them. The one is, That we do not apply our ſelves thereto. The other is, That tho' we do apply our ſelves thereto, we do not at all conceive the two manners of Conceiving which are in us; we do not conceive at all, that there is a manner of Conceiving by pure Intellect and Spiritual Notion; we will, as hath

been before obſerv'd, conceive our Soul by Imagination, we will give it a certain Figure, a certain Shape, a certain Colour, and a Form entirely Corporeal; for as this manner of Conceiving by Imagination is moſt eaſie, and as it is made in us, even almoſt without us; and as it gives us no trouble at all, whereas we muſt have a great deal to conceive things by pure Intellection, ; we ſo ſtrongly accuſtom our ſelves to it, that we come to perſuade our ſelves that there is nothing real but what we conceive after that ſort; yet in the mean time there is nothing more certain than this double manner of Conceiving, and than the two kinds of Beings of Natures and of Objects, which are the Matter and the Subject upon which this double Knowledge, or this double manner of Conceiving exerciſes it ſelf.

It was one part of the Error of the *Manichees*, not to believe any thing real but what was Corporeal: But there are undoubtedly things which are no ways Corporeal, which are, if we will, more real than Corporeal ones; for our Acts, for Example, of Imagining, of Willing, and of Reaſoning, are the thing of the World, which we can the leaſt look upon as a thing chimerical and not real. *Nothing is more real than our Acts and our Faculties of Thinking*; for what is there that we can have a greater certainty of? who do's not know, who do's not perceive that he Thinks, that he Imagines, that he Reflects, that he Reaſons, and that

that he Deſires? and who can ever conceive any of theſe things under a Corporeal Image and Form? God alſo is without doubt, ſomething of real Good; for who can doubt that that Principle of Order, of Being, and of Intelligence, which hath given Being and Order to the viſible World, hath an Effective Reality? And yet in the mean time we cannot conceive him under any Corporeal Form; and we conceive on the contrary, that he Subſiſts without being connexed to any Baſis, or Terreſtrial or Corporeal Maſs.

There are therefore two Orders of things, and by relation to theſe two Orders, there are two manners of conceiving things: We know and we conceive things Corporeal, under a Corporeal Image, with a certain Bulk, a certain Figure, and a certain Colour, and this is called *To Imagine*; And we conceive things Spiritual and Intelligible without any Corporeal Form, and this is called *To know by pure Notion and by pure Intellection*: As we conceive, for Example, the Thought, or the Act of Knowing or Thinking, God, Angels, Univerſal Notions, and all the Idea's of Duties.

Theſe two manners of Conceiving are inconteſtable by the Experience of all Men; and that which occaſions the difficulty which a Man commonly hath of knowing his Soul, is becauſe it cannot be known but by Intellection, and becauſe even then, when a Man will give himſelf the time, and take the pains to re-

enter into himſelf, and to ſuſpend the Pleaſure of abandoning the Soul to Senſe and Imagination, inſtead of ſupporting (as hath been ſaid already) the Intellect, he immediately puts himſelf into a deſire of conceiving the Soul, which is an Object altogether Spiritual, under a Corporeal Image and Form, and that by Imagination: The Queſtion is to conceive it by Intellection, and he will at any rate *Imagine* it; it is a Spirit, and he will make it a Body.

St. *Auguſtin* makes this Confeſſion of himſelf, That he was a long time abandon'd to this Empire of Imagination, which fill'd him full of darkneſs; he could not conceive his Soul but as a *Wind*, an *Air*, and a ſubtle *Fire*: But when he had made a more ſerious Reflection upon himſelf, he ſaid that he ſaw how groſly he deceiv'd himſelf, in conceiving that his Soul was a Wind, an Air, and a Fire, ſince it was evident that his Soul was none of all that, becauſe it was impoſſible but that *that* which conconceived the Air, the Wind, the Fire, and all things, ſhould be ſomething more than thoſe things which it conceived, and that it was nothing of all that, but that it was that which conceived all thoſe things.

That every one feels and perceives his Soul; and that altho' he be ignorant, it is only becauſe he knows not that he knows it.

St. *Auguſtin* made himſelf an Idea and a Notion of his Soul by that Reflection, and thence-

thenceforwards he cut off and ſuſpended all the Acts and all the Exerciſes of the Imagination, when he would Reaſon concerning God, concerning Angels, and concerning Humane Souls. See, here we have found a good Guide and a good Maſter, let us follow his Principles and his Examples; He attained to have the moſt perfect Idea of the Soul that one can poſſibly have of it, and we ſhall attain it likewiſe with him; he hath learnt us to know our Soul with the greateſt eaſe in the World: Let us reflect like him upon our ſelves, and upon our proper Faculty of Imagining, of Seeing, of Perceiving, and when we ſhall have well Reflected, we ſhall find that we have not need of making any Effort for to know our Souls, that we have nothing to do but to cut off all the Corporeal Images which can preſent themſelves to us, and to ſhut up our ſelves into that which we perceive of our ſelves, which is, that we have in us *ſomething* that Perceives, that Knows, that Reaſons, that Loves, that Hates, *&c.* And when we have well ſetled and fixed our Thoughts thereon, we ſhall ſay that we have found our Soul, thatwe hold it, that we touch it, that we ſee it.

For effectively there is That which is our Soul, there is no Man who may not know it, and who cannot frame a Notion and an Idea of it; becauſe there is no Man who doth not perceive it, and who by the reflection upon his own Sentiment, cannot frame a clear Idea

and Notion of it; but we do not at all perceive that we know it, becauſe we *Imagine*, which is another thing; we go to ſee for the Idea or Notion of it out of our ſelves, we run over all Nature, and a thouſand Countreys that lie perdue out of Nature, a thouſand chimerical Imaginations to find an Idea and a Notion of the Soul which can content the Imagination; we ſeek afar off for that which is *at hand*, we ſearch after that which *we Have*, and we ſeek *out* of our ſelves for that which we have *in* the firſt and moſt interior Sentiment which we have of our ſelves; we are like him, who having heard ſpeak of the Sun, and not at all knowing that it was That ſo beautiful and ſo luminous Body, which lightens and which warms all the viſible World, that bore that Name, enquir'd of every body for the Sun, and ſearch'd for it every where. We know neceſſarily what the Soul is, we perceive it, but till we have reflected on it, we do not know that we know it: If we had nothing to do but to reflect, we ſhould then have this clear and diſtinct Idea of our Soul, *That our Soul is that which we Experience makes us Perceive, makes us See, makes us to Love and to Hate; which makes us have Pleaſure and Pain, and all the Certitude which we have of our ſelves, and of the things which are out of us:* From whence we form this Notion, *That our Soul is a Knowing Nature and Subſtance, and indubitably diſtinct from the Body, Miſtreſs of its Thoughts and Deſires, and ſenſible*

ble of Order and Duty, by which we are capable and ſuſceptible of Idea's and Sentiments without bounds and without end, according as the Supreme Nature which rules over us with ſo ſenſible and ſo evident an Empire, will pleaſe to give us them; and tho' there were in our Nature but this ſingle Character of our Dependence, of which all our Sentiments and all our Knowledges carry the Idea to our Underſtanding, it would be impoſſible to be ignorant, and not to acknowledge that we are under the Hand of a Maſter, who can make us Sovereignly happy or unhappy when he pleaſeth.

CHAP. XVII.

Some Eſſential Reflections, to Eſtabliſh the Order of the Preference of the Soul above that of the Body.

THIS is the juſt Idea and Notion of our Soul, in the which we muſt cull out and ſeparate Eight or Nine Things, which mark it out by Auguſt and altogether Illuſtrious Characters, and which are ſo many Principles and Lights of Morality, by the which we ought to Eſtabliſh the Order of our Duties in relation to our Souls and our Bodies, which is the Firſt Part of this Idea and of this Moral Eſſay which we have propos'd to give you.

That all the good and ill Fortune are in our Souls.

We muſt firſt of all obſerve in that Notion which we have made of our Soul, by our reflection upon our Sentiment, and upon the inward and indubitable Experience that we have of our ſelves, *That the Soul is in Us Our Principal Part*, the Ground both of our Being, and to apprehend it aright, *all* our Being; ſince the Ground of our Being ought not to be apprehended only in relation to the moſt noble Part, but to That which cauſes in Us the good or ill Fortune: For to Be is not eſtimable, but in relation to Happineſs, of which it is the Baſis; and ſo long as it is indubitable, that *that* Part *by* which and *in* which we *can* and we *ought* to be Eſſentially either *happy* or *unhappy*, is not only our Principal Part, but the whole true Ground of our Being, ſo long it is clear and certain, that our Soul is all the true Ground of our Being; becauſe we find, that it is in the Soul that all our Sentiments *Eſſentially* are, that is to ſay, Joys and Pleaſures on the one part, and Pains and Griefs on the other, and by conſequence Happineſs or Unhappineſs; for it is the Soul which alone hath Eſſentially the Certainty and Sentiment of All that we perceive; and if the Soul hath Pleaſure, ſhe takes no care at all of the Body; in what Eſtate ſoever it may be, ſhe is content, and when ſhe is content, we are contented alſo.

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That the Soul hath Pleaſures and Pains independently of the Body.

We muſt obſerve, in the ſecond place, That the Soul, in which alone is Pleaſure and Joy, Grief and Sadneſs or Pain, hath two ſorts of Pleaſures, and two ſorts of Pains: Pleaſures which ſhe hath in her ſelf and by her ſelf, as are thoſe of Duty and of Conſcience; and Pleaſures which ſhe hath and which ſhe receives from without, upon the occaſion of the Body, by that Power and Empire of Nature which rules over us: And Pains, on the other Hand, which ſhe hath in her ſelf, ſuch as are the inviſible Wounds of ſecret Fears, and of Mortal Sadneſs, with which God pierces her through when He pleaſes, and thoſe of the Diſorder and Irregularity of her Deſires and of her Paſſions; and Pains which ſhe hath and which ſhe receives from without, upon the occaſion of the Body.

The Eſſential Difference of the Pleaſures and the Pains which the Soul hath by reaſon of the Body; and of the Pleaſures and the Pains which She hath independently of the Body.

Thirdly, We muſt obſerve in the Third place, That the Pleaſures and the Pains which the Soul hath *by* her ſelf, and *of* her ſelf independently of the Diſpoſition of the Body, by the

the Order, by the Duty, by the Vertue, and by the Impreſſion of Grace, and of the Celeſtial and Eternal Hope; or by the Irregularity, and Diſorder, and Fear of Celeſtial Judgments, have this Advantage above the Pleaſures and the Pains which the Soul hath only upon the occaſion of the Body, That the Pleaſures and the Pains which the Soul hath as ſubjected *to* and occaſion'd *by* the Body, do never go ſo near to the bottom of the Heart and Soul, as to render it entirely happy or unhappy, becauſe that together with the Pleaſures of the Body the Soul may have Pains, which may make it inſenſible of thoſe Pleaſures; and with the Pains of the Body the Soul may have Pleaſures which may render it invulnerable and inſenſible of the Pains of the Body.

For it is a conſtant Experience, That the proper Pleaſures of the Soul do Heal and take away all the Griefs and all the Pains of the Body; and that the proper Pains of the Soul do dull and blunt likewiſe the edge of all the Pleaſures of the Body: In ſuch a manner, that the Soul, being ſick in her Conſcience, can never be cur'd by any Pleaſures or any Delights of the Body, which can only ſuſpend and leſſen for ſome ſhort Intervals the Attention of the Soul, to her proper Ills and her interior Wounds; and that the Soul, void of ſolid Goods, can never be fill'd and ſatisfied by any Goods or by any Pleaſures of the Body; and, on the contrary, the Soul, being very

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ſound in her Conſcience, and being very quiet in the Teſtimony which ſhe hath in her ſelf, can never be diſturb'd in her Happineſs by the Pains and Contradictions of the Body. She can ſuffer Poverty and Diſeaſe, but She cannot loſe her Satisfaction and her Happineſs; She is contented in her ſelf, and the Ills of the Body cannot reach that inacceſſible Place of the Heart, where She rejoyceth in her ſelf, in Order and Duty on one part, and on the other in a firm and ſure expectation of Conſolation and Recompence, which ſhe waits for from above.

That the Pleaſures and the Pains which the Soul hath not but upon the account of the Body, are only as it were to ſhew the Pleaſures and the Pains of Eternity.

Fourthly, We muſt obſerve in the fourth place, That Pleaſures and Pains, be they thoſe which are immediately in the Soul, or be they thoſe which are not in Her but upon the Bodies account, are only in her for to ſhew (if I may ſo ſay) the Pleaſures and Pains which ought to be the Recompence or the Puniſhment of Vertue or of Vice, and which ought to give us the Manner of the New Eſtate into which we are going thro' this preſent Life, of which we have ſo indubitable a Certitude, by a thouſand Aſſurances, and by the ſole Inſtinct of Nature, as we have obſerv'd already, ſince it gives

gives Us an Idea which cannot be falſe, and a Deſire which cannot deceive; and ſo Our Souls have eſſentially in the Grounds of their Spiritual Nature an Infinite Ground of Happineſs, and an Infinite Ground of Miſery, which the Pains and the Joys of this Life are only for to give us an Idea of. For it is certain, that the Power which we find rules over Us, both by Pleaſure and by Pain, being, as it is, eſſentially Juſt, and oblig'd to Reward or Puniſh Us according to our Deſerts, ought neceſſarily to Recompenſe Us, by a thouſand ſorts of unſpeakable Joys and unimaginable Pleaſures, and to puniſh us after this Life, by a thouſand ſorts of Pains and Dolors, in like manner. So that indeed We carry in our Souls a Ground of Immenſe and Infinite *Happineſs* or *Miſery*, of which the *Alternative* and the *Manner* is decided and determin'd by Vice and by Vertue; and we are as much aſſur'd that this Immortal and Eternal Life, which we are to begin after having finiſh'd This here, will be fill'd with unſpeakable Joys and Pleaſures, infinitely more touching and piercing than theſe which we taſte at preſent; as we are, that we have at preſent Tranſitory Joys and Pleaſures.

That Vertue is the proper and true Good of the Soul, and Vices its Evils.

Fifthly, In the fifth place, we muſt obſerve, That All that We call Good and Evil,

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(to wit) the Good and the Evil which are only ſo upon the account of the Body, are only falſe Goods and falſe Evils. The Pleaſures of Senſe, for Example, are only falſe Goods and Pleaſures, becauſe they promiſe to make the Heart happy; they make a Shew of a certain Felicity which they diſplay to our hungry Hearts, and in ſtead of that Felicity which they promiſe, and of which they have given ſo falſe and ſo deceitful a ſhew, they leave the Soul very unhappy, by leaving it empty and hungry on the one part, and on the other part wounded, murther'd, and embloodied (if I may ſo ſay) with a thouſand mortal Scars. The Ills of the Body are after the ſame manner, they are falſe Evils, becauſe they have the Appearance of rendring the Soul unhappy, but they cannot do it, ſince under all Bodily Evils the Soul can be happy by or thro' her own proper Goods. Now *Vertue* is the *only Good* of the Soul, and *Vice* its *only Evil*; for the Pleaſure and the Pain which ſhe *Now* hath cannot bear the Name either of Good or Ill, to ſpeak exactly, but the Reſemblance only of Good or Evil. The Painful paſſing away of Time, is a Reſemblance of a true Evil, which is an Eternal Ill; and the Pleaſant paſſing away of Time, is the Reſemblance of a true Good, which is the Sovereign and Unſpeakable Pleaſure of Eternity. Vertue *hath* not only the Reſemblance of Good, but it *Is* Good of or by it ſelf; for beſides the making a Man happy

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and contented, it makes him Good, Commendable, Eſtimable, and worthy of the Love and of the Eſteem of God the Source of all Felicity, who knows no other Good than Vertue; for God do's neither eſteem nor allow thoſe things for Goods which We call Goods, Places of great Truſt, Honors, Reputation, Riches, Credit: He looks upon theſe things as they are, as Dirt and Dung, and as an Object of Abomination to his Divine Eyes: Vertue only merits his Complacencies, and obtains them; and Vertue only adorns our Souls, and poſſeſſes the Place of Riches, of Nobility, of Beauty, and of Agreement.

That the Paſſions are the Fevers of the Soul.

Sixthly, In the ſixth place, we may obſerve, That the Paſſions are to our Souls (how agreeable ſoever they may ſeem to be) the ſame that Fevers and Diſeaſes are to our Bodies: For they are the *Exceſs* of Senſual Love, contrary to that All-ſpiritual and All-reaſonable Love of Order and Duty, which turns away the Soul from her natural Motion towards her Sovereign Good, and drives her on towards falſe and ſeeming Goods; as a Fever is an Heat againſt Nature, contrary to that Natural Ground of Living Heat which entertains Briskneſs and Motion united in the Blood. Thoſe Deſires which our Souls conceive by Occaſion of the Body and Senſual Good (which is Its proper Good)

Good) are real Fevers and real Frenſies in the Soul: And if, when ſhe is at quiet, ſhe would reflect well upon it, ſhe would find the ſame by an indubitable Sentiment, foraſmuch as ſhe would find that theſe Heats and Emotions of the Paſſions turn her out of the Way and End of Sovereign Good and of Reaſon, and throw her aſide into Precipices and Abyſſes, wherein ſhe not only wanders and loſes her ſelf, but ſhe wounds, murders, and Embloodies her ſelf (if I may ſay ſo) by a thouſand deep Scars, from whence ſpring a thouſand Remorſes, like black and livid Blood, which empoyſon all her Joys, and corrupt all her Pleaſures.

Seventhly, We may obſerve, in the ſeventh place, That Our Soul hath Eſſentially a certain Sentiment of her Limitation and Dependence on the one part, and on the other, of a Superior and Over-ruling Power, on which ſhe depends; for our Souls do Naturally and Eſſentially feel in themſelves Religious Duties: They are, as *Tertullian* ſays, *Naturally Chriſtians*, becauſe beſides their feeling in themſelves their Weakneſs and Imperfection, which makes them ſenſible of their Dependence, they feel beſides *above them* that Eternal and Immenſe Power which Holy *Job* felt, as it were an exceeding great Weight upon his Head, under which his whole *Being* trembled, bent, and was of no force, as well as that of the moſt ſublime Intelligences, *ſub quo curvantur qui portant orbem*, under which they ſtoop who bear the World.

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That the Soul hath Eſſentially in her Diſorders the Apprehenſion of a Superior Juſtice, which wounds her.

Eighthly, In the eighth place, we may obſerve, That the Soul, which feels God ſo Eſſentially by her firſt Sentiment, and who ſo neceſſarily diſcovers him in Her, and in all things that ſhe ſees out of her ſelf, (for, as *Tertullian* ſaith, God diſcovers himſelf to Us by all that is in Us, and all that is without Us) doth feel eſpecially in her Diſorder that Eternal Sanctity which wounds her and threatens her, and which ſhe feels again on the other part, when ſhe is in Order, and in the place of her Duty, comforting and ſuſtaining her thro' Hope; and altho' ſhe ſhould not feel it by this kind of Sentiment of Conſcience, the moſt penetrating that can be, ſhe would neceſſarily feel it by the Sentiment of Reaſon, which eſſentially feels a Principle of Order in the World, to which all Created and *Emanated* Reaſons are ſubjected, and to which they muſt give an Account of the Violations of Order which they do commit, from whence is form'd an indefaceable Sentiment of God as an Avenger of Order, in the Intellectual Part, and in the Underſtanding, even after the Paſſions and the Habits of Vice have defac'd that of the Heart, which is *That* which is more commonly expreſs'd by the name of *Conſcience*, or of Senſibility of Order and Duty. We

We muſt obſerve, Ninthly, That in the Ground of the Natural Capacity of our Souls, beſides that immenſe Capacity of Pleaſure or Felicity, and in like manner that immenſe Capacity of Grief and Calamity, which we have acknowledg'd in Us, Our Souls have moreover an Inſatiability of Deſires and Pleaſures, which comes to them like all the reſt, from the *Ground* of their Spiritual Nature, by the which they make, as it were, in an Inſtant and Moment, a Digeſtion (if I may be permitted to ſay ſo) of all that they can get and poſſeſs here below of Goods and Things that are agreeable, and do as ſoon conceive a new Hunger, and new Appetites. Every One experiences in himſelf this Inſatiable Hunger and Thirſt of his Soul, with a lively and preſſing Pricking, which puſhes her on without ceaſing towards ſome *Better* thing, and a vehement and rapid Motion, which carries her on after a kind of confus'd Idea of Contentment and Felicity, which ſhe perpetually believes ſhe can overtake, and, as it were, be joyn'd with; and which ſhe can never be joyn'd with or overtake Effectively, but by the hope of a Future Life, which Grounds and Eſtabliſheth the Teſtimony of Conſcience, and an unſpeakable Conſolation of Heavenly Grace and Impreſſion, which is not known to all the World, but which is known to all thoſe who having underſtood the Price of their Soul, their Spiritual Nature, and Immortal Condition, have apply'd themſelves to Cultivate it.

CHAP. XVIII.

That all theſe Knowledges are ſo many Lights and Principles of Morality and Duty.

EVery One will find all theſe things in his own proper Sentiment, and in the Notion of the Spiritual Nature of his Soul, if he gives himſelf never ſo little trouble to reflect upon it, and unfold it, and That ſhould not only compleat in Us the Conviction of her Spirituality, (ſeeing that it is impoſſible to conceive in a Subſtance Corporeal and Material, ſo many Attributes, ſo many Advantages, and ſo many Characters ſo undoubtedly Spiritual) but it ſhould moreover kindle in Us a thouſand glittering Days of clear and indubitable Duties, from whence we ſhould draw That part of Morality which is the Order of Duties and Obligations between our Souls and our Bodies, which we have propos'd as the Firſt thing in the Idea and Eſſay which we give of it.

All the Order of our Duties between our Souls and our Bodies, ſprings from that Notion of the Spiritual and Immortal Nature of our Souls, and of the Advantages which follow and accompany it; for it appears by that Notion, and by every thing which we have been diſcovering of her Followers and her Companions, and as it were Appanages, That they have an Incomparable Eſſence and Dignity, and in

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ſome manner *Infinite*, a lively Reſemblance of the Supreme Nature; a Richneſs, a Nobleneſs, a Ground or a Capacity of Felicity and Vertue, Immenſe and without Bounds, which lies upon our part to repleniſh with a real Light, Vertue and Felicity; by the which we may from that time be Sovereignly happy in our ſelves, in expecting that the Supreme and Eternal Nature, the Living and Eternal Source of Duties and their Rewards, will in Recompence of the Fidelity of our Trial, make us partakers of all Joy and Felicity.

It appears that St. *Auguſtin* had reaſon to ſay, *That our Souls do immediately touch God*, That God only is above their Spiritual and Immortal Nature, and that every thing that is not either an increated Nature, or a Spiritual Nature like them, is Eſſentially below them. It appears that God had reaſon to Reclaim them, (if I may ſo ſay) and to purſue them in their wandring, to bring them back to himſelf in the manner that he hath done; that he had reaſon to follow them even into the Fleſh, and into this viſible World, where they were ſo viſibly gone aſtray and loſt, as having been ſent thither to fight for him, and to render themſelves worthy to obtain the Crown of Reward. It appears that they could not be Redeem'd at a Price too dear; It appears that they make up all our Being, and that our Bodies are only the Matter of the Victories and Combats, and that he was pleas'd to joyn our Souls to them, to

Try them, and to Recompenſe and Crown them. It appears that our Souls are *All*, and that our Bodies are *Nothing*, and by conſequence, that the Goods and Ills of our Souls are our true Goods and our true Ills; and that the Goods and Ills of the Body, are only falſe and ſeeming Goods and Evils. And from hence who do's not ſee, that there follows an evident and ſenſible Order, by which we ought to guide our ſelves in relation to our Souls and to our Bodies, quite contrary to that we follow, which makes our Lives to be a Confuſion and Diſorder, full of Horror?

The Order of Duties between our Souls and our Bodies.

It follows from this Knowledge which we have of the Spiritual and Immortal Nature of our Souls, That by how much we ought to love, eſteem, cultivate and preſerve our Souls, by ſo much we ought to deſpiſe, diſregard, and, in ſome ſenſe, hate our Bodies: It follows, That we ought to quite alter or change all our Conduct, and to turn on the Souls ſide all the Impreſſions, and all the Senſibility which we have for the Body: It follows, That we ought to correct and change all our Idea's, and all our Maxims, all the Body, and all the Method of our Lives, the End, the Object, and the Motive of all our Actions, the Bent, the Courſe, and the Motion of all our Inclinations, and the general

neral and particular View of all our Deſigns, and to make in our ſelves a World altogether New, (if it may be allow'd to ſay ſo) in putting the Soul in the place which the Body now occupies, and the Body in that of the Souls. All theſe Conſequences have a clear and immediate Evidence: For from hence follows clearly,

I. The Order of the Eſteem which we ought to have of our Souls, and of the Eſteem which we ought to have of our Bodies.

II. The Order between the Pleaſures of the Soul, and between the Pleaſures of the Body, which are thoſe that the Soul hath by the Bodies Occaſion; for, as hath been ſaid, and ſhall be more fully Explain'd, the Body hath neither Pleaſures nor Pains, but we call Pleaſures of the Body thoſe which the Soul hath by the Occaſion of the Body.

III. The Order between the Riches of the Soul, which are Vertue, [Grace, Religious Exerciſes, or the Works of Piety, Charity, and Juſtice, together with the precious Treaſure of the Teſtimony of Conſcience, and Eternal Hope; and between the Riches of the Body, which are the Succors and Commodities, for the Neceſſities, the Buſineſſes, the Eaſes, and the Agreements of the Body, for the ſhort time of the Voyage and Journey of Eternity.

IV. The Order between the Care of the Body, and between the Care and Cultivation of the Soul, whether in Relation to Men, and the Civil Life, for Policy, Ability and Capacity,

and the Sciences; or whether in Relation to God, to a Chriſtian Life, and to Hope Everlaſting.

V. The Order between the Health of the Soul, which is free and ſound Reaſon and Conſcience, exempt from Vice and Paſſions; and between the Health of the Body.

VI. The Order between the Beauty of the Body and the Beauty of the Soul, which is a Noble and Generous Inclination, Uprightneſs, and Love of Duty, together with the glorious Brightneſs of Vertue, and as it were, the Colour of Grace.

VII. The Order between the Senſibility of the Soul, whether for the Goods or the Ills of the Soul; and between the Senſibility of the Bdoy.

All this flows and follows clearly from what hath been juſt now made clear and eſtabliſht concerning the Spiritual and Immortal Nature of the Soul; and this would be a fair Field of Morality to any Man that would exactly and regularly purſue and explain all the aforemention'd Particulars; but what hath been ſaid is but an Eſſay, and an Idea, which we give you, we ſhall not enlarge upon it here; we ſhall only ſay, *That the Foundation of all our Duties, is to comprehend well the Difference of the Price and the Value of the Soul, and the Price and Value of the Body*; for if this Difference be once well underſtood, and well div'd into, all the reſt will follow and appear of its ſelf: And to penetrate well into this Difference, we need only firſt

of

of all to compare what the Soul is in it ſelf, by the Difference of the Spiritual and Immortal Nature of it; and what the Body is, by its proper Difference of its Periſhable and Mortal Matter: And in the Second place, we ought to compare what the one and the other are by their Attributes and their Accidents, or by ſuch things to which the one and the other do ſerve for a Baſis, Foundation and Support. Let us not ſay any thing of the Foundation of the Body, of that Filth and Corruption, nor of the Foundation of the Soul, of that Nature ſo Celeſtial and ſo Divine, whereof every one can ſufficiently form to himſelf an Idea by what hath been ſaid already; but let us caſt an Eye upon the Attributes and Accidents of the one and of the other. What then are the Accidents and the Attributes? what are the Goods and the Advantages which the Body ſupports and ſuſtains, or which it is capable to receive and ſuſtain? It doth ſuſtain Tranſitory Riches; It doth ſuſtain I know not what Illuſion of Beauty and Charms of the Eyes and the Senſes for a time; It doth ſuſtain I know not what Pleaſures, which always leave the Soul after they are paſt, troubled and wounded on one part, and on the other confus'd and aſham'd of it ſelf; It ſuſtains I know not what Phantômes of Grandeur and of Temporal Felicity, which for a moment ſurpriſeth the Spectators, and Thoſe that enjoy them, and which at an inſtant diſappear, not leaving any Character or Footſtep of them, but only

by the Regrets and the Deſpairs of the Privation and of the Deſpoiling, whereby the Soul remains, as it were, diſmantled and torn in pieces.

And on the contrary, what Goods, and what Advantages doth not the Soul ſuſtain and import in it ſelf? What Goods and what Advantages can't ſhe ſuſtain and receive? O the rich and precious Baſis! ô the rich and precious Foundation! ô the Noble and Auguſt Grounds of Riches, of Beauties, of Lights, and of Felicities! Men eſteem theſe Material and Corporeal Riches, but what are they in compariſon of the Riches wherewith the Soul may be enriched? Men eſteem the Beauty of the Body, which tho' it cover from the Eyes of Men the Filth and ſtinking Exhalations, and the future Food for Worms, do's yet diſcover to the Eyes of God a monſtrous Deformity, from which he turns his Face, and the Infection and the Corruption of a Vanity, of a Pride, and Self-Idolatry which lies hid in our Souls; from whence ariſeth that noiſom Exhalation whereof St. *Auguſtin* ſpeaks, which aſcends and mounts up even to God: But what is all this ſuperficial painted Gaiety, and this Illuſion of the Eyes, to the Price of the Eſſential Beauty of Vertue and of Grace? Men eſteem the Felicity of the Body; but what ſignifies all this vain Structure, which like the Statue of the *Babylonian* King's Dream, hath no other Baſis than a little Earth and Clay, upon which the Stone

Stone of the Sepulcher was to fall and to demoliſh, and if it may be permitted to ſay ſo, to ſhatter it into a thouſand pieces; what ſignifies this *Chimæra* to the Price of a ſolid and an Eternal Reality, of an Immortal Felicity, and of an Eternal Grandeur for the Soul to make uſe of, as a Baſis to reſt it ſelf upon.

Bodies, with all that they ſuſtain, will tumble down into their Ruines, and return into the Confuſion of the common *Chaos*: The Souls ſee all theſe Ruines fall by their ſides, and all theſe Viciſſitudes, with all their Ages, paſs away under their Feet: And upon theſe Grounds, or, as St. *Paul* ſaith, upon this Foundation of Eternity, the Souls are capable of being reinveſted with all the Puiſſance, with all the Grandeur, and with all the Felicity of God, and to be transform'd, (as St. *Auguſt.* ſaith) as it were, into ſo many little Divinities. O then the Grandeur and Nobleneſs! ô the ineſtimable Price and Merit of the Soul! And of which the Divine Redeemer hath Divinely ſaid, *That it availeth a Man nothing to gain the whole World, if he loſe his own Soul!*

In Effect, the Soul being ſav'd, All is ſav'd, and the Soul being loſt, All is loſt; After the Soul is loſt, there remains nothing but an Eternal Foundation of Miſery, a lamentable Foundation of being depriv'd of all Good, and of being repleniſh'd with all Miſery, a vaſt and an infinite Capacity of Grief; a Baſis of an Immortal Nature and Subſtance, which do's not

ſubſiſt,

ſubſiſt, but to be an Eternal Baſis, an Immortal Ground, and a lamentable Principle of Evils and Deſpairs. Men loſe, and Men ſacrifice the Soul for the Body; But beſides That, in loſing the Soul, they alſo neceſſarily loſe the Body; for ſuppoſe they could ſave the Body, what can it give us in Recompence for the loſs of the Soul, which is the Ground and the Baſis of our Happineſs? Let the Bodies ſpeak for themſelves, and let them tell us the Pleaſures which they can give us in their *Dark Regions*, after they have made a ſhipwrack of our Souls? But perhaps our Souls, having once been loſt, may be Redeem'd again; but who do's not know that with Pain God Redeem'd them once? O the ineſtimable Price! ô the Incomprehenſible Merit of our Souls! which nothing can Redeem from the Everlaſting Curſe, after they ſhall have been once deliver'd to it.

From thence eaſily flows all that Order or Preference which we have ſaid is due to the Soul; but as much as the Neceſſity and the Obligation of this Duty, and of this Order of Preference, is evident and inconteſtable, ſo much it is deſpis'd, violated, and ſubverted: For who is there that doth Juſtice to his Soul? or, to ſay better, Who is there who do's not in a thouſand manners every day degrade and diſhonor her? Who do's not preſerve the Body on all Occaſions? We fear the leaſt Incommodity of the Body, but we apprehend not the greateſt and the moſt deadly Diſeaſes of the Soul; We fear the

the Uglineſs and the Deformity of the Body, tho' it be never ſo little, but we have no horror for the monſtrous Diſgraces of the Soul. How many Women do we ſee, who cannot endure themſelves, if they have their Breath tainted or hot, tho' never ſo little, whoſe Souls are all a-fire by the Heats of a thouſand ſorts of Earthly and Carnal Concupiſcence? We fear and ſhun Poverty for the Bodies ſake, we eſteem nothing ſo much as its Riches; but we give our ſelves no trouble either for the Poverty or the Riches of the Soul. How many Chriſtian Ladies do we ſee, who very often appear to be Devout, and believe themſelves to *Be* ſo, who would not that there ſhould be the leaſt Corner of their Houſes which was not properly Furniſh'd and Adorn'd, who yet have their Souls all naked and deſpoil'd of all Grace and Vertue; They cauſe their Walls and their Threſholds to be Gilded, but they never labor to Enrich and Deck their Souls with the Beautiful and Divine Colours of Humility, Patience, Self-denial, and Chriſtian Mortification. The Soul is under-valu'd and forgotten in general, they ſacrifice it every moment to the Body; and this Order of Preference, which is ſo lawfully due, cannot be more ſubverted; But this is not a place to go on with the Invective, let us paſs unto other Duties.

The end of the Firſt Part.

A

MORAL ESSAY

Upon the

Soul of Man.

PART II.

Of our Duties of Religion and of Morality, whether towards God, whether towards our Selves, whether towards Man, and of our Duty of all Goſpel-Self-denial; which reſult from the manner how our Souls Are *and* Operate *in our Bodies under the Viſible Empire of God.*

CHAP. I.

How we may with Aſſurance know the manner how our Souls Are in our Bodies.

AFTER having acknowledg'd, That there is in Us a Nature indubitably Spiritual and Immortal, which we call Our Soul, and which we find to be a Knowing, Free, and Reaſonable Nature, knowing and loving

loving Order and Duty, and in whom we may be illuminated by the Idea's of all *particular Natures*, and by the Light of all *univerſal Notions*, and render'd happy or unhappy by the inward Sentiment or Perception of a thouſand ſorts of piercing Modifications, with which we may be affected by the Power and Efficacy of the Supreme Nature, which Rules over Us. The firſt Thought then that preſents it ſelf to our Underſtanding, is, *That we are Compounded of a Spiritual, Celeſtial, Divine, and Immortal Nature*; *and of a Corporeal, Material, and Terreſtrial Nature*: and as this Thought immediately cauſeth to ariſe in Us a Curioſity of deſiring to know, how theſe Natures, ſo oppoſite, can aſſemble and meet together, how they can joyn together, how theſe Celeſtial Natures Are in the Terreſtrial Habitation of our Bodies, and how they Operate there; ſo this is what now preſents it ſelf to be clear'd up, to the end that the Knowledge which we ſhall acquire of it, may ſerve as a Foundation and Principle to the Morality of our Duties of *Love*, of *Religion*, of *Fear*, and *Thankſgiving* towards God, of *Temperance* towards our ſelves, and of *Charity*, of *Fidelity*, and of *Juſtice* towards all others; and alſo that of our Duties of *Self-denial*, of *Mortification*, and of *Crucifying* our Fleſh and our Senſes, according to the Divine Precept and Rule of the Goſpel, without which we cannot any ways acquit our ſelves of our Duties.

That we may arrive to a ſure Knowledge of the

the manner how our Souls *Are* and *Operate* in our Bodies, which is what we are now in ſearch after, we muſt obſerve the Method which we have preſcrib'd us, (*viz.*) *To follow always the two great Lights of our clear Notions on one part; and of our proper Sentiment on the other:* by the which we may be able infallibly to Encreaſe and to Aſcertain our Knowledge. *Reaſon*, with which the Nature of Man is enriched, *is that Natural Faculty which we have of Perceiving what Men call True or Falſe*, and of enlarging, by that Diſcernment, our Knowledge and our Certainty, by the Exerciſe and the Application of that Faculty, upon Matters which lie before us, and of which we may have any Experience, or any certain Knowledge. We may be able to Reaſon about all Matters in which we can have, or catch (if it may be permitted to ſay ſo) one only clear Idea, and one certain Knowledge; and in Reaſoning on we may be able, by little and little, moſt certainly to know them all entirely, and at the bottom; becauſe that clear Idea, and that certain Knowledge which the Evidence of Principles, and the Experience of the thing uſually gives, is as a bright Light, by which we may be able to illuminate all the Matter which That hath enlightned, and made us to ſee, tho' but one ſingle Point of (and if I may ſo ſay) one ſingle indiviſible Feature; for there is not any Matter which hath not, as it were, a hundred Faces, and a hundred Features, a hundred Umbrages, and a

hundred

hundred different Appearances, which are only ſeen ſucceſſively and one after another, but yet which are infallibly ſeen, when with a bright Light of a deliberate and ſerious Reflection we have but patience to turn our ſelves round about, to take a view of it on all Sides, in all its Reverſes, and in all its Shapes and different Appearances. At firſt Men knew but one Propriety of Extenſion or of *Quantity* and of Matter, and ſome few Proportions of Numbers, and from thence they drew all the admirable Knowledges of *Geometry* and of *Algebra*, all that belongs to the *Mathematicks*, and all the Theory and Practice of thoſe marvellous Arts and Sciences, which ſerve to ſo many Advantages and ſo many Beauties in the World.

It is the admirable fruitfulneſs of Human Reaſon thus to extend, encreaſe and multiply its Light, and from a little Sparkle to make a great Day, and as it were an Immenſe Brightneſs: She hath no need but of one little Glimpſe, but of one ſingle Principle, but of one clear Notion, and but of one aſſur'd Experience in every ſort of Matters, to be able afterwards to enlighten and illuminate all *Extenſion*. She is like him, who requir'd but one fix'd Point out of the Earth, or without the World, to remove Them; ſhe requires but one ſingle known and clear'd Point in her Matter, to know it all by little and little with Aſſurance.

And as we have already acquir'd this certain Knowledge of our Soul, *That She is indubitably*

tably a Nature and a Subſtance Spiritual and Immortal, which hath nothing of Corporeal; ſo it is eaſie for us with this bright Light, and with a perpetual Attention, by reflecting upon our own proper Sentiment, and upon the Experience which we have of our ſelves, to come to an entire Illuſtration of the manner how our Souls *Are* and *Operate* in our Bodies, which is That which we are enquiring after, to give a ſolid Foundation to this Moral Edifice which we are building up: It is to That which we muſt apply our ſelves, and never forget the Rule we have preſcrib'd us, *Of never loſing ſight of the clear Notion of the Spiritual Nature of our Souls, and the Light of our own Experience.* Let us ſee then, after having taken theſe Outworks, contrary to the thoughts of thoſe who might look upon my Enterpriſe of Illuſtrating the manner how our Souls *Are* in our Bodies, as Raſh and Preſumptuous, and perhaps, as Viſionary and Chymerical; Let us ſee, I ſay, what our indubitable Sentiment teaches us concerning the manner how our Souls *Are* and *Operate* in our Bodies.

CHAP. II.

General Experiences of a Power Superior to our Souls and to our Bodies, which Acts in our Souls and in our Bodies.

WE may reduce all that it teaches us to two general Heads. It teaches us, *That our Souls are rul'd over and commanded, and at the ſame time ſerv'd and obey'd in our Bodies, by a Power Infinite*, which equally cauſeth theſe two Functions towards them, of ſerving them with a Sovereign Regularity, and a Sovereign Exactneſs; and of Ruling over them with an Invincible Empire.

I.

The Firſt Experience that we have, That God Acts upon us as a Sovereign Ruler, after the manner wherein our Souls are in our Bodies.

We find Firſt, by the moſt certain Sentiment that we can have, *That our Souls have not the Liberty and the Power to ſeparate themſelves from their Bodies.* The Body is a Veſtment wholly Exterior, with which they are Inveſted, and a Veſtment which they find often incommodious; becauſe that beſides that it is only a Veſtment which is wholly a Stranger to them, They Reſent alſo by a Superior and an Invincible Force all the Evils which happen to it in ſpite of them: And as there often happens ſome, by reaſon of divers Diſor-

derings

derings which the Univerſal Motion of Nature, and the particular Motion of the Matter which Compoſeth it, cauſeth in it; ſo it cannot be, but that this Veſtment of Material and Corruptible Fleſh muſt oftentimes become a trouble to them. It is often incommodious, and we would often Diveſt it; yet in the mean time we find that we are no-wiſe Maſters of it, but that we muſt carry it along in ſpite of Us, until That ſecret and inviſible Power, which hath Cloth'd us with it without Conſulting us, ſhall Diſrobe us, and take it off from us, without taking our Advice, and without regarding our Deſires.

II.

The Second Experience of the ſame Empire in the Sovereign Domination with which our Souls are ſent into our Bodies without Conſulting them.

We find in the Second place, That our Souls have not at all the Choice of the Bodies wherein they inhabit, but that they are ſent in thither by that Power which we ſee Governs Nature, and which we call *GOD*, without any regard for our Inclinations or for our Appetites; for we chooſe neither the Form, the Shape, the Structure and the Compoſition and Conſtitution of our Bodies, nor the Matter out of which they are Form'd, nor any of the Accidents which determine the Diverſities and the Differences of them. If our Souls might chooſe themſelves Bodies, there would be none Crook-

ed, Deform'd, Ill-ſhap'd, Unſound, or Ill-conſtituted in any manner; they would all be Beautiful, all Healthful, all Strong, and of a Rich and Gentile Shape and Carriage. Nothing is more indubitable than the Sentiment that we have, That we chooſe neither our Bodies, nor the Time and Place of our Birth, but that it is a greater Force, an Abſolute and Sovereign Power, which ſends us into ſuch a Body, in ſuch a Time and in ſuch a Place as beſt pleaſeth him.

III.

A Third Experience of the ſame thing in Diſeaſes, over which our Soul hath no Empire.

We find in the Third place, That our Souls, which are not at all Miſtreſſes of the Choice and of the Quality of their Bodies, are not likewiſe Miſtreſſes neither of the Diſpoſition which is agreeable to them, nor of the Indiſpoſition which incommodes them. They are neither Miſtreſſes of Health nor Sickneſs: Health and Sickneſs are in Us by an Invincible and an Almighty Empire of Nature; Fevers, Apoplexies, Collicks, and Dyſenteries, neither ask our Leaves to attack us, nor our Agreement to march off.

IV.

A Fourth Experience of the ſame in Pleaſure and Pain.

We find in the Fourth place, That Pleaſure and

and Pain are after the ſame manner in Us by that Invincible Force of the Power which Rules over Us together with all Nature; for we find that we cannot hinder either the one or the other, or ſuſpend or turn aſide the lively and penetrating Impreſſion of them, ſo often as certain Objects work in Us, or as there are Motions cauſed in Us in the Material part of Us, which we call our Body. We may eaſily enough ſometimes turn away and ſuſpend the Action of other Bodies upon Ours, and ſtop its proper Motions; but the Action and Impreſſion being once made, it is impoſſible to ſuſpend or turn away either the Pleaſure or the Pain, ſo long as the Power which Guides Nature, and which Rules over us, affixeth them to it. Do's the violent Heat of a Fever burn our Bodies? our Souls have not at all the Power to ſuſpend in themſelves the burning and afflicting Pain and Sentiment. Do the delicious Juices of our Viands water the Tongue and Palate in their Porous and Spongy Subſtance, if I may be permitted to ſay ſo? Do agreeable Odors ſtrike the Nerves deſtin'd to carry them to the Brain? Is the inward Organ of the Hearing ſhaken by the Air melodiouſly beaten with an harmonious Symphony? Light and Day, have they retraced Colours in the *Retina* in the bottom of our Eyes, and together with the Figures of Bodies, the Spectacle of the Viſible World? It is then impoſſible that the Soul ſhould ſuſpend the Pleaſures of that charming Spectacle of the Viſible

World, of that Symphony, of thoſe Odors, and of thoſe delicious Taſts.

V.

A Fifth Experience of the ſame in the Idea's which we receive.

We find in the Fifth place, That our Souls do, by a like Empire, receive the Idea's of all particular Bodies, and of all Their Impreſſions upon Us; for it is indubitable that it is the Empire of Nature, or to ſay better, of Him who governs Nature, that determines, and that maketh in Us all thoſe Images of the things which we have from the Occaſion of their Impreſſions upon our Inward and Outward Senſes. We do not make properly thoſe Images by the *Active* Faculty of our Soul, we receive them only by her *Paſſive* Faculty. This is what every one doth Experience; for we do, when we pleaſe, all that we do, by the *Active* Faculty of the Soul, which is eſſentially free: We Reflect, we Reaſon, we Compare things as we pleaſe, and when we pleaſe; becauſe theſe here are the Acts of the *Active* Faculty of the Soul: But we do not ſee after the ſame manner the Sun or the Moon when we pleaſe; we remember well enough that we have ſeen them, we recall an Idea of Remembrance thereof, which obeys us at the very ſame time and moment, when we will; but That lively Image, and That animated Repreſentation which we have of them by their Preſence,

and

and by their Impreſſion upon our Senſes; it is certain that That doth not depend upon our *Active* Faculty, it is certain that we cannot cauſe it of our ſelves, but that we muſt Receive it. I employ and ſummon in here, for This, the indubitable Sentiment of every Man, by which it is ſeen, that we receive the Idea's and the Images of all the particular Bodies which Compoſe the World, by a ſenſible and viſible Empire and Dominion, which Acts and Operates in our Souls in proportion as theſe Bodies Act and Operate upon our Material and Exterior Senſes. We Experiment, That the lively and animated Images of the things which we receive from the Occaſion of the Impreſſion which is made in our Bodies, and carried into our Brains, are entirely as Pleaſure and Pain, and as the Sentiments of Heat and Cold, of Bitter and Sweet, and ſuch like, which it is indubitably certain we receive, and do not cauſe in Us.

VI.

We find in the Sixth place, That by the ſame Invincible Empire we love *Good* and *Pleaſure*, or *Happineſs* and *Contentments* in general; from whence comes (beſides the love of Order and Duty, which we look upon as a Good by it ſelf, and as a neceſſary means to arrive to the Sovereign Good which we know, by a ſecret Inſtinct, and a certain confus'd Idea of Nature, ought to be the Recom-

pence of the love of Order, and of the Real and Effective Order of our Lives and Actions) the love of Pleaſure and of ſenſible Good, which is, The Pleaſure which we have from the Occaſion of our Bodies. This Experience is alſo indubitable; for no Man can hinder himſelf from loving Good and Pleaſure; and every one that reflects upon it, will find and perceive it in himſelf; a Man will find that he is able to deprive himſelf of one Pleaſure when he is in view of another, but he will never find his Heart without the love of Pleaſure. It is an Empire of Nature, or to ſay better, of the *Maſter* of Nature, which we can no ways reſiſt. Our Souls are indubitably puſh'd on continually by a greater Force towards Pleaſure; and from thence is form'd in Us that Propenſity towards Good; but, which carrying us towards ſenſible Good, is become, by Sin, the Matter and living Source of a thouſand Paſſions which Rule over us.

We love our Bodies, and the Pleaſures which we have from their Occaſion, by an Invincible Empire, altho' we ſee that this Love is oftentimes, in many of its Acts, quite contrary to our Duty, and to the Order of the Supreme Will, and of Reaſon. The Body enticeth us by our Concupiſcence, againſt our Conſcience, and againſt our Reaſon; and Nature hath equally plac'd in Us Concupiſcence and Conſcience, Paſſion and Reaſon.

You ſee here Six Remarkable Experiences, which I have been obſerving concerning the Empire

Empire and Dominion which our Souls ſuffer in our Bodies on the part of the Author of Nature, to which we might add others; but ſince theſe here are ſufficient to give us a great and clear ſight, and to prepare us to underſtand the manner how our Souls are in our Bodies, and thereby our Duties of Dependance and of Religion, of Fear, and of Love towards God, and our Obligations of Juſtice and of Charity towards Mankind, and of Temperance towards our ſelves; therefore I will let the others alone without uſing them, and ſo paſs on to let you obſerve, That as the Author of Nature Commands us, and Rules over us indubitably in all theſe manners in our Bodies, ſo He Serves us alſo and Obeys us, and (if I may be permitted to ſay ſo) we Command Him in our Turn, and we are Obey'd with an exact Regularity.

CHAP. III.

Experiences of the Power which Governs Nature, and which comes to the Aſſiſtance of our Souls in a moment.

I.

WE find Firſt, That when we Move our Bodies, we do no more, *preciſely*, than to Will them to Move; for we do not feel that there goes any kind of thing from Us, but the Deſire to Move our ſelves, and the Act of the Determi-

Determinative Faculty of the Will, by the which we give a Command to the Body to Move it ſelf; and becauſe we know too well from other things, our Dependence, our Weakneſs, and our limited Power, to be able to believe that we have a Power to Operate any thing out of Us by our Will alone; ſince That is the Character of an Infinite Power, as we have already ſaid. Upon this indubitable Experience which we have, that doing nothing but to Will our ſelves to Move, we do Move our ſelves nevertheleſs effectively; we therefore conclude, that there muſt be an Aſſiſting Power which moves our Bodies in the moment that we would have it: And as this Power is Immenſe and Infinite, ſince It Operates through all in the ſame time, moving all the Bodies of Men when they will; and that It is alſo indubitably Enlightned, Wiſe, and Unchangeable, ſince It doth not move them but in the inſtant that we Will, and by the inviolable Rule of a certain Diſpoſition in our Nerves and in our Members; from whence it comes to paſs, That thoſe that have the Palſey, cannot move themſelves tho' they would: We conclude therefore, that this can be nothing but the Power of the Author of Nature; from whence we infer, *That the Author of Nature intermeddles between our Souls and our Bodies*, and that He takes Part and Intereſt in their Union, and in the manner how theſe Natures and theſe Spiritual Subſtances *Are* in the Terreſtrial andMortal Habitations of our Bodies.

II. *Ano-*

II.

Another Experience of the ſame from the diverſity of delectable and painful Sentiments.

We find in the Second place, under this new Conſideration, That this ſame Enlightned, Immenſe and Immutable Power, doth continually ſerve our Souls in our Bodies, for to advertiſe them in an inſtant, of every thing that is done in them, and to advertiſe them of it to their Advantage too.

For ſo ſoon as there is any Impreſſion, or any Alteration made or cauſed within the Body, which of it ſelf tends to the diſſolution and deſtruction of it, or even but to the incumbrance and hindrance of its Functions; ſo ſoon the Soul is in an inſtant advertis'd thereof by a ſad and painful Sentiment, which ſhe finds her ſelf ſuddenly tranſpierc'd with, as with a ſharp-pointed Inſtrument, which ſhe finds her ſelf attacked with, without knowing whereby or how it entred: And on the contrary, if there be any Motion made in her Body, which tends of it ſelf either to its good Diſpoſition, or to the Conſervation of a Humane Species, the Soul ſoon, in a moment, finds her ſelf penetrated and tickl'd with an agreeable Sentiment, which we call Pleaſure and Delight, without knowing in like manner either how or where it entred. It is likewiſe in the ſame manner with indifferent Impreſſions, which do neither good nor hurt to the Body; the Soul is in like manner in an inſtant

ſtant advertis'd by this Illuminating, Immenſe and Immutable Power, but not by the Sentiment of Pleaſure or of Pain; (which would be falſe, if inſtead of Impreſſions indifferent to the Body, She ſhould give Sentiments which might affectionate and determine it to Love or to Hate) But Sentiments indifferent, ſuch as are White, Black, Dry and Moiſt; and Images and Idea's indifferent alſo, which leave the Soul the liberty of approaching or withdrawing it ſelf from thoſe Objects, upon whoſe Occaſion ſhe hath them. I call this Power Immenſe, becauſe It Operates through all at the ſame time within both Poles, and in the two Hemiſpheres. I call it Illuminating, becauſe it neither gives falſly nor unſeaſonably, neither Idea's nor Sentiments; And I call it Immutable, becauſe it do's not give them but by inviolable and immutable Rules, from which it never ſwerves.

III.

A Third Experience, That God Acts as an Univerſal Cauſe, in the manner that he Acts upon our Souls and upon our Bodies.

We find in the Third place, That this Power which Acts in Us as well to Obey and Serve us, as to Rule over us, Acts not between our Souls and our Bodies, (between whom it Acts without ceaſing, as appears by all theſe Experiences which we have already remarked) as a *Particular and a Free Cauſe*, but as an *Univerſal*

Univerſal and Neceſſary Cauſe, becauſe we experience that it Acts not from the occaſion of the ſame Immutable Laws, by which it hath reſolv'd to entertain a Commerce between the Soul and the Body; and that this Power Acts exactly and in an Inſtant, as often as theſe Immutable Laws require it, be the Conſequence of it Good or Evil.

This Experience is Indubitable; for the Power which Acts in Us, do's not ceaſe to determine in our Souls the agreeable Pleaſures and Reſentments, which by its Immutable Laws ought to accompany the Motions which are profitable either to the good Diſpoſition of the Body, or to the Conſervation of the Species, altho' the Diſorder of unbridled Concupiſcences ſhould follow thereupon, which ſo often ruine both Soul and Body, and it is after the ſame manner with all the other agreeable Sentiments which this Power cauſes in us.

This Power regards not the Good or the Evil which may happen thereupon for particular Intereſts, but only the general Good of its Univerſal Ends, for the guidance of the Univerſe. Nothing is more Indubitable; and all theſe ſo certain and ſo ſure Experiences, joyn'd to the infallible Knowledge which we have already acquir'd of the particular Nature of our Souls, will make us Eaſily comprehend how our Souls *Are* in our Bodies, and how they *Operate* there.

CHAP.

CHAP. IV.

Falſe Idea's which we muſt avoid by the Light of theſe Experiences, and firſt, That of Believing that our Souls are united to our Bodies by any Sympathy, Proportion, or Inclination.

WE ought above all things to cut off (by this double Light of theſe Indubitable Experiences, and of the Knowledge which we have already acquir'd of the Spiritual Nature of our Souls) all the Idea's which we ſhall find to have been evidently contrary to them; and we ſhall find however a many ſuch that are very common.

We find Firſt, That our Souls are not at all United to our Bodies (as moſt Men do conceive) by any Inclination, or by any Sympathy which is betwixt them, becauſe ſuch an Idea is contrary to the Spiritual Nature of our Souls, as it is taken in it ſelf. This common Idea, That our Soul hath a certain Proportion with our Bodies, which is turn'd into a Sympathy and a violent Inclination, whereby It is diſpos'd to unite it ſelf to the Body, and by the ſame Reaſon, according to the Opinion of ſome, It is effectively thereby united to the Body, is a falſe Imagination, which had its Riſe from that Idea and that conſtant Truth, *That the Soul is the True Form of the Humane Body as Humane*, according to the Definition of the Council of *Vienna*,

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as it is effectively ſo by the Determination of the Creator, who created it to be united to the Body; for under pretence That it is truly the *proper Form* of a Man or of an Humane Body, ſince it makes the ſubſtantial and ſpecifick difference of that *Compoſitum* of Body and Spirit, which we call *Man*, juſt as Material Forms are in Material Compounds, and are that which make the Eſſential difference, and that which doth conſtitute and determine the Species of them; They went about to Conceive it, as if by its own Nature, before the Determination of the Creator, it had been an Imperfect and *Incomplete* Subſtance, as a Man may ſay by Analogy to Material Forms, having eſſentially *Need* of the Body, to exerciſe its Faculties and its Functions. If the Queſtion had been but of the Souls of Beaſts, This Idea had been Juſt, becauſe the Soul of a Beaſt, which is that laſt Perfection of the Structure, and of the Organization of the Body, deſign'd to move it ſelf and to nouriſh it ſelf by a natural and interior Principle, which *Ariſtotle* hath very well expreſs'd by his famous Definition, *Actus primus Corporis Organici Potentiâ vitam habentis*, is not effectively a Form, but wholly Material, whoſe Nature is eſſentially imperfect and inſufficient to Exiſt, and to Operate by it ſelf, as *Thomas Aquinas* teaches us.

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That the Soul is not as Corporeal Forms, tho' it be the Form of a Man.

But ſpeaking of the Soul of Man, of this new Nature joyn'd to the perfect Organization of the Structure of the Body, which *Ariſtotle* himſelf ſays comes from without, as *Moſes* hath tanght us, we ought to cut off every Idea, and every Reſemblance of a Corporeal Form, and of a Subſtance by conſequence Imperfect, or as a Man may ſay *Incomplete* in it ſelf, which might have need of a Chief Head, and by its Nature, of the Aſſiſtance and of the Company of the Body, or which might have an Inclination by which ſhe ſhould deſire and ſearch after the Body.

The difference between a Soul and an Angel.

One conceives, but very ill, the difference of an Angel and the Soul of Man by this Idea, That an Angel is a perfect Subſtance *in* it ſelf and *by* it ſelf; That the Soul of Man is Eſſentially an Imperfect Spiritual Subſtance, which hath an Eſſential Relation to the Body, an Eſſential Inclination for the Body, an Eſſential Proportion with the Body. All theſe Conceptions and Idea's are repugnant to the Spiritual Nature of the Soul; becauſe no Spirit can ever have any Relation to, or Dependence upon the Body, neither any Proportion with the Body, or

or any Inclination for the Body, but by the free and voluntary Diſpoſition of Him who equally Governs Spiritual and Corporeal Natures. Let it be taken for granted, that the Soul of Man by the Empire of the Creator, ſhould be render'd dependent upon the Body, that it ſhould be deſtin'd to ſuffer a Probation in the Body, to ſee by what means it would render it ſelf worthy of Eternity; Let her have Pleaſures upon the account of the Body; Let her henceforwards pleaſe her ſelf in the Body, after ſhe is once united to it; But that ſhe ſhould of her own accord, of her own Nature, and that *antecedently*, as they ſay, by her proper and eſſential Inclination, by her Nature and by her Eſſence; that ſhe ſhould (I ſay) require a Body, that ſhe ſhould deſire a Body, that ſhe ſhould have any Proportion or any Sympathy with the Body, is the moſt unreaſonable Thought that ever was, or could ever enter into the Mind of Man; ſince beſides that it is ſo far from the Soul to have need of the Body, or to have an Inclination of it ſelf for the Body, its Spiritual Nature convinces us, that it cannot chuſe but have a ſtrangeneſs for the Body, which eſſentially bounds, limits and keeps back its Knowledge, and renders it a dependent Slave.

The Opinion of the Ancient Fathers upon all that hath been ſaid concerning the Diſproportion betwixt Souls and Bodies.

This is what we ſee in its Spiritual Nature,

and the Scripture and the Fathers do give us entirely the ſame Idea's. So far is the Scripture from propoſing the Body an Aſſiſtant to the Soul, and as a ſupervening Perfection, that on the contrary it propoſes it to us as our Priſon and as our Chain, and as our Captivity and our Fetters: And the Ancient Doctors until the Ninth Age, ſpoke of this Matter agreeable to the Scripture. An Angel and Man, ſaith *S. Gregory* of *Nice*, *S. Gregory* of *Naziance*, and *S. Auguſtin*, differ without doubt; for an Angel is a Spirit, which God makes trial of out of the Body, and whoſe Thoughts and Affections he hath not ſubjected to the Diſpoſitions of a Body; and Man is a Spirit which God makes trial of in the Body, to which he ſubjects it before he crowns it with Eternity; But the Soul of Man, if God had not diſpos'd of it after that manner, would have had no need of a Body.

So far were the Ancient Doctors from conceiving our Souls as to have any need of Bodies, or as having of themſelves that ardent Deſire of being united to the Body, which ſomewould fain have attributed to them, that they on the contrary have believ'd that which Experience makes us ſee and perceive ſo clearly, That the Union of Souls with Bodies is a hard and a difficult Empire, which God doth Exerciſe over them, and which, if he ſhould not ſweeten the rigor and the difficulty of it, by the Pleaſures of agreeable Sentiments, which he hath annex'd to the Acts and Operations of

Souls

Souls in Bodies, it would be for them not a Trial, but a Hell. They carry the Matter much further; for they maintain, That if God ſhould not, nor ought to Spiritualize Bodies, that is to ſay, to take away from Souls the Dependence which their preſent State gives them upon Bodies, he would not raiſe them up again; becauſe he would not put the Juſt Souls, whoſe approv'd Fidelity deſerv'd to be Crown'd, into Bodies which ſhould conſtrain them, and which enſlave their Thoughts, which is what Spiritualiz'd Bodies cannot bear, becauſe the Spiritualization of Bodies will conſiſt in this *preciſely*, That they ſhould no longer exerciſe an Empire over the Souls, and that they ſhould be no longer a Charge, an Obſtacle, and an Incumbrance to them.

Even in the preſent State of Union, which requires that the Souls ſhould by the Empire of the Creator, have an Affection for the Conſervation of the Body, and by conſequence that they ſhould Love the Body, becauſe it is, as it were, a Charm by which they are blinded, to ſweeten the pain and the rigor of their Priſon. The Juſt and Holy Souls know well, that they are Captives and Priſoners; they groan with *S. Paul* under the weight of their Fetters and their Chains, and ſigh with him for a deliverance from their Bodies.

Let us cut off then theſe groſs and Material Idea's, by the which we conceive our Souls, as having this baſe Inclination of deſiring, of their

own accord, ſo improper a Match by an Union with the Body; do not let us degrade them after that manner, nor let us conceive in them any other Relation *to* Body, or any other Inclination *for* Body, but that which the Almighty Empire of the Creator gives them, who being willing to have the Pleaſure of receiving a free, and a voluntary Service, and the Honor of a Worſhip from them (in ſeeing them combat for Order and Duty, for his Eternal Law and for his Love, againſt the diverſe Inclinations which they have in their State of Union, upon the occaſion of this Terreſtrial Nature) ſends them for a Trial into the Body, to the end that he might have an occaſion to Crown their Fidelity and their Combats.

CHAP. V.

That the Body cannot in any manner Act upon the Soul, to Illuminate or Affect it Phyſically and Immediately, by it ſelf.

AFter having cut off that common Idea of the Vulgar Opinion, of the Inclination which the Soul of it ſelf hath for the Body; we muſt alſo remove that Belief, That the Body can in any manner Act upon the Soul by any Phyſical Action, be it from *Immediation* of Subſtance, be it from an Efflux of their Parts, or *Species*, or Images, as it is vulgarly conceiv'd;

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We ought, I ſay, to baniſh this Imagination, and this Chimerical Viſion; for if we conſult the Idea which we have of Corporeal Nature, we ſhall ſee, That Body and Matter can never Act, be it by themſelves immediately, or be it by Parts deriv'd from them, or by Species or Images reflected from them, but in Driving, but in Dividing and diverſly Figuring, as they themſelves cannot but be Mov'd, diverſly Driven, Figur'd, Situated and Divided.

For it is impoſſible to conceive in Bodies any other Active Faculty, or any other Paſſive Faculty: And as the Nature of the Soul is a Spiritual and Immaterial Nature, in which there is not any Part or any Extenſion, we ſhall evidently and clearly ſee, that nothing of all That can have place in her; We ſhall ſee, That not being capable of being either Touch'd nor Driner, Divided nor Figur'd, or in any other manner, that can be Modifi'd by the Action of Bodies; Nothing is more Chimerical or more ridiculous, than to conceive that there is any Phyſical Actions of Bodies upon Souls, and by conſequence that it is impoſſible that our Bodies, or any others, ſhould produce and determine immediately and Phyſically, by themſelves, the Idea's and Sentiments which we have upon their occaſion.

This is what ought to be ſeriouſly obſerv'd, to undeceive us of that common Opinion and Prepoſſeſſion, That it is the Juice of the Meat which we eat, which determines, cauſes and

produces Phyſically and Immediately in our Souls, the Pleaſure of Taſting; That it is the Smell, or ſubtil Exhalations and Evaporations of odoriferous Bodies, which produce Phyſically in Them the Pleaſure of the Smelling; That they are the Pulſations of the Air melodiouſly beaten, upon that diſtended Skin at the Entry of the Ear, which we call the *Tympanum*, which produce in us Phyſically and Immediately by themſelves the Pleaſure of Harmonious Sounds; That they are the Beams of Light reflected from all the Points of Objects, which being carried by the Optick Nerve even to the Center of the Brain, do either Phyſically produce there the Repreſentation of the Objects which the Soul hath upon that occaſion, or determine, at leaſt Phyſically, the Soul to make it ſelf Images of Objects, wholly Spiritual and wholly Immaterial, which ſhe receives, and which ſhe hath in her ſelf, by their preſence.

Therein lies the vulgar Opinion, and the common Prejudice of believing, That External Bodies, by the Impreſſion which they make upon our Bodies, do either produce Effects in us, or determine us Phyſically by their Interpoſition, to frame to our ſelves the Sentiments and Idea's which we have upon their occaſion. But this common Opinion is indubitably a common Error, combated equally by the Sentiment which every one hath of a Superior and Exterior Force, which ſends, and detains the Soul in the Body, and which Acts perpetually in them upon

upon the occaſion of the Body; And by the Notion of a Spiritual Nature, which do's not at all admit that we ſhould conceive any Action, or any Phyſical *activity* of Bodies upon Spirits, and by conſequence, neither of ours, nor any other Bodies, upon our Souls.

That our own Bodies cannot Act Phyſically and Immediately by themſelves upon our Souls, whoſe Spirituality renders them inacceſſible to all ſorts of Impreſſions of Bodies.

There are ſome who, not carrying far enough the clear Light of the Notion of a Spiritual Nature, do conceive well, That ſeparated Bodies, ſay they, cannot Act Phyſically upon the Souls, but it is not after the ſame manner with Bodies, which are united to them; Separated Bodies can do nothing to the Souls, (ſay they) they cannot determine in the Souls any Sentiment, nor any Idea; But the Body united to the Soul doth acquire by that Union a near Diſpoſition, whereby it is enabled to Act Immediately and Phyſically upon the Soul, and to determine all its Idea's and Modifications, which it hath from the occaſion of other Bodies which ſurround it. This is the common Fancy of the Schools, which indeed is but a moſt falſe and a moſt repugnant Imagination, full of Contradiction and Incompatibility; for beſides that the Union that is betwixt the Body and the Soul, is but the Act of the Creator, as I ſhall Explain it hereafter; ſo

that Union doth not at all change the Nature or Eſſence of the Body, nor the Nature or Eſſence of the Soul: The Body united to the Soul, remains ſtill a Body; and the Soul united to the Body, retains ſtill its former Being of a Soul, and by conſequence, of a Nature wholly Spiritual, to which no Body can be united, and upon which no Body can have a Phyſical Action; becauſe Bodies are not united but by a continuity of Parts, neither do they Act but by Impelling, Dividing or Figuring diverſly, which cannot be done upon Spiritual Natures, who cannot be ſubject to any of theſe Corporeal Paſſions, and to whom the Body can never approach, by reaſon of the diſtance of an infinite Diſproportion, which keeps them aſunder.

That the Body doth not cauſe in the Soul either Pleaſure or Pain.

We muſt baniſh all thoſe groſs Imaginations, by which Men conceive that our Bodies Act Immediately and Phyſically, in any manner whatſoever, upon our Souls; be it for the illuminating them, or for the producing in them either Pleaſure or Pain: That cannot be for two Reaſons; for the general Reaſon, That Bodies can never be united to Spirits, and Act Phyſically upon them; and for a particular Reaſon, That if they could have any Action upon them, they could not have one ſo Superior and ſo Excellent; For to cauſe Pain or Pleaſure, or generally any Modi-

Modification in the Soul, by which ſhe is ſo intimately affected, and as it were, alter'd and penetrated in her Subſtance, is an Act of *Superiority and Dominion*; This is an Act of a Superior Nature, which keeps the Body under it, and ſubjected to it: It is clear, That the Body cannot at all be Superior to the Soul, eſpecially to cauſe in it either Pleaſure or Pain, which are not only the Acts of a *Superior Nature*, but the Acts of a *Nature Supreme*, in whom is Eſſentially this Sovereign Dominion over all created Natures, to cauſe in them either Happineſs or Unhappineſs, and by conſequence the Pleaſure and the Pain which makes up this Happineſs or Unhappineſs.

Moreover, Pain and Pleaſure, and generally every Modification of the Soul is Eſſentially a Spiritual Act or Paſſion. This is eſſentially a Vital Act of the Soul, which is undoubtedly Spiritual; for every Act of the Soul is of the ſame Nature with the Soul, every Act of the Soul being *Immanent*, as the Schoolmen ſay, and by conſequence receiv'd within the Soul; and it is not poſſible to conceive that any thing ſhould be receiv'd within the Soul, which is not Spiritual. Therefore there is nothing more incompatible, than to conceive that the Body can produce any thing that is Spiritual.

I could here make uſe of the Authority of all the ancient Doctors, who have held, That God alone can Exerciſe upon created Spirits, that Phyſical Action by which they are Modifi'd in them-

themſelves, and by which they receive thoſe Sentiments or Idea's whereof they are not at all Maſters, which is that which is call'd *Agere per illapſum.* But that that we may better ſupport this Tract rather upon the Experience of our own proper Sentiment, and upon the clear Notions and Idea's which we can attain to by Reaſoning, than upon any Authority, we will not, if you pleaſe, have any regard to an Authority ſo great and ſo worthy of Deference and Reſpect.

Let us ſay no more of it then, but let us ſee if we can conceive, That our Bodies by the Impreſſions which they receive from without, or which come to them from their own proper Spirits, and from their own proper Humors, can by their Phyſical Action affect our Souls, or determine them to cauſe to themſelves either Pleaſure or Pain, or the Images which they have of things by reaſon of Corporeal Impreſſions.

Bodies do not only not cauſe the Sentiments and Idea's in the Soul, but they do not ſo much as determine the Soul Phyſically to make them.

This is another vulgar Imagination and Opinion, That if the Body doth not cauſe in Us theſe Sentiments and theſe Idea's, at leaſt it doth determine the Soul to make them. But we ought alſo to cut off this Imagination and this Idea, for many Reaſons: Firſt of all, for the Pleaſure and the Pain; becauſe, beſides that it

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is always impoſſible to conceive in the Body a Phyſical Action upon the Soul, ſince a Body cannot Act but by Stirring, Dividing, Figuring and Removing; and that the Soul can neither be Stirr'd, Figur'd, nor Divided, nor Corporeally affected in any manner. It is alſo incompatible to conceive, That the Soul can cauſe to it ſelf, and in it ſelf, either Pleaſure or Pain, for that moreover that the one and the other are things which are above it, it is certain that Pleaſure and Pain are things which we receive, and which make in Us this invincible Power of Nature, which we have ſo often taken notice of, to be no other than the Author and Maſter of Nature; and to ſay, That the Soul cauſeth in it ſelf either Pleaſure or Pain, a Man may as well ſay, That ſhe cauſeth the Health and Sickneſs, the Beauty or Deformity of the Body.

That the Souls of themſelves do not make the Idea's or Images of Bodies.

It is after the ſame manner with the particular Idea's of things which ſhe receives by reaſon of the divers Modifications and Configurations of the Brain, cauſed by the Impreſſions of Exterior Bodies, as with Pleaſure and with Pain; for whatſoever Affection we can conceive the Soul to have by the Impreſſion of the Idea receiv'd into the Brain, it is impoſſible to conceive it Imprinted by her ſelf, with that lively and animated Image which ſhe hath in her ſelf. This living and animated Image which

which ſhe hath in her ſelf, is like a Seal which hath made an Impreſſion upon her: She ſuffers and receives more than ſhe acts, and whatever Advertiſement is conceived there from the preſence of the Object, it is impoſſible to conceive that ſhe ſhould make the Pourtraicture which ſhe hath thereof in her ſelf.

To tell me that *There* is the King, is nothing at all if I am blind; to give me the means of repreſenting to my ſelf the Figure of him there needs a great deal more than the ſingle Advertiſement of the preſence of the Object. Tho' then we ſhould conceive that the Soul ſhould be Stirr'd, Advertis'd and Determin'd by the Phyſical Action of the Body, which is incompatible with the Spiritual Nature of the Soul, it is certain that we cannot conceive for all that, that the Soul can make to it ſelf the Images of things as ſhe hath them; it is an Impreſſion wholly Immaterial and wholly Spiritual, which ſhe receives by her Paſſive Faculty: And as Wax which hath a Capacity of receiving the Impreſſion of the Seal, hath not for all that the Power of imprinting it upon it ſelf, or to make in it ſelf that Figure which it receives thereof; the Soul alſo, which in this reſpect hath nothing above the Wax, but that its Knowing Nature gives it eſſentially an inward Certainty and Experience of every thing which is made in her ſelf, can well receive thoſe Images of things wherewith ſhe finds her ſelf Imprinted, but ſhe cannot make them her ſelf.

This Doctrine is the common Doctrine of the Schools, when they ſpeak of Angels.

All the Schoolmen do hold, That Angels cannot make to themſelves the particular Idea's of things, and that they ought to receive from God the Species of the things which they know, without which they would remain eternally without the Idea of any thing out of themſelves, but only with an inſeparable Sentiment of themſelves, and with a Light of Reaſon, by which Reaſoning upon their Dependency whereof they eſſentially have the Sentiment, they know the Supreme Being by an abſtractive Knowledge and Idea.

To the end that the Angels might ſee the viſible World, it was needful That God ſhould imprint in them the Idea, which is that we call a *Species* in relation to Angels, and in relation to ſeparated Souls; for a Species and an Idea are the ſame thing in reſpect of Spirits. God alone, who is a Knowing Being by himſelf, as he is an Exiſtent Being by himſelf, God alone hath Eſſentially of himſelf and by himſelf, his Eternal and Subſiſtent Idea, by which he knows, and can diſtinctly ſee all things poſſible, Preſent and to Come. The created Spirits, who are not Thinking Beings by themſelves, much leſs Spirits Knowing by themſelves and in themſelves the things which are Exterior to them, have need to receive the Idea's of particular things, to the end they may have a

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Knowledge of them. If they had by themſelves the Idea of one ſole particular thing out of themſelves, there would not be any Idea which they might not have; for what a Man by *Himſelf* hath, all That he can always have. God hath all Perfection, becauſe he hath it by Himſelf; and the Soul of Man would have been ignorant of nothing, and would have had the Idea's of *all* things, if ſhe had had the Power by her ſelf to form an Idea of the *leaſt* thing.

CHAP. VI.

How a Corporeal Impreſſion received into the Senſe, paſſeth into the Soul.

THE Soul then hath no Power of giving to it ſelf neither the Idea nor Knowledge, nor Sentiment of any particular thing, and ſhe cannot receive them of any body; but it is the Author of Nature, and of our Particular Being, rather than of the reſt of Nature; the Life of every thing that lives, and the Light of every thing that is enlightned, who gives us all the Sentiments, and all the Idea's which we have from the occaſion of our particular Bodies, and of others which environ us. And to clear this Point ſo obſcure and ſo difficult, and at the ſame time ſo important and ſo neceſſary, in order to make us comprehend our dependence upon God, it is neceſſary that I ſhould Obſerve, That all the World agree, and ought neceſſarily to agree about two things upon this Subject.

Propoſi-

Propoſitions Eſſential and Certain.

The One, That we do not know, nor ſee, nor feel any Bodies which environ us, but by reaſon of the Impreſſion which they make, either *Immediately* by themſelves upon our Bodies and upon our Senſes, or *Mediately* (if I may be permitted to ſay ſo) by their thin and ſubtil Particles, or by their Species, or the Images which they ſend us from them by the Light which reſults from all the Points of their Superficies which regard us; That this Impreſſion ought to be carried, and arrive through the Exterior Senſes as far as the Brain, which is the Seat and Organ of the Senſes which we call Internal, where all the Rays of the exterior Impreſſion ought to be terminated; and that this Action or Impreſſion carried to the Brain, ought to engrave and imprint it ſelf there, to the end that the Soul may be advertis'd of the preſence of the Object, and that ſhe may thence receive the Spiritual Image in her ſelf.

The Other is, That this Corporeal Impreſſion, which we otherwiſe call a Corporeal Species or Phantôme, which ought neceſſarily to precede the Act of Knowing, which ought to come to the Soul, is not that which makes in the Soul her Knowledge, nor even that which determines her Phyſically; foraſmuch as that Impreſſion being Corporeal, it always keeps its Impoſſibility and its Diſproportion of being able to unite it ſelf to the

the Soul, of being able to Act upon the Soul, of being able to arrive as far as the Soul, of being able to affect the Soul, of being able to enlighten it, or of being able to modifie it in any manner by it ſelf, and to render it Knowing.

Theſe Impreſſions, Images or Phantômes, cannot Act but upon the Body; they are like the Seal, which doth not Act but in Figuring the Matter, and Imprinting the Cutts of the Graver, wherewith the Seal it ſelf is Imprinted; They can Imprint and Engrave themſelves, where they find Body and Matter; but they cannot paſs from the Region of the Body, they muſt neceſſarily acquieſce where the Body terminates, they cannot paſs within the Soul; That is another Country, not for them, That is not the ſoft Subſtance of the Fibres of the Brain, That is a Nature wholly Spiritual, where no Seal can Imprint it ſelf; There is nothing more certain.

A Point unanimouſly acknowledg'd.

All the Philoſophers, both Ancient and Modern, do agree in this Principle, That they are not the Corporeal Species, Images, or Impreſſions engraven in our Brain, which render our Souls formally Knowing. Thus the Preſuppoſition is indubitable, and one may yet ſuppoſe it as certain and unqueſtionable, altho' ſome have believ'd, and maintain'd it with much vehemency, That theſe Images of Objects ſo

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engraven in the Brain, are not at all as Tables within which the Soul ſees things.

Another Preſuppoſition that the Soul doth not ſee the Objects in the Paſſages of the Brain, or the Species, as in Pictures, and that ſhe neither ſees, nor feels them.

This is a thing which we know by an indubitable Sentiment, That ſo far are theſe Corporeal Images and Species from being as Tables which we bring near to the Soul, and in which ſhe ſees things, that we do not ſo much as ſee or know even themſelves only, which gave occaſion of that Expreſſion of the *Schoolmen*, *Videntur ut quò non ut quod*; *non cognita faciunt cognoſcere*. We may then preſuppoſe, that it is not at all theſe Tables whereon the Soul ſees the Object; and this being preſuppoſed, we have no more to do, than to ſearch into the manner how the Soul hath by the occaſion of theſe dead and Corporeal Images and Impreſſions, thoſe living and animated Idea's and Images which ſhe hath in her ſelf, and by which ſhe is render'd formally and actually Knowing, having in her ſelf a lively Repreſentation, or an inward Sentiment of the Objects which render themſelves preſent by the Material Impreſſion which is receiv'd in the Body.

That Men do not commonly Explain how the Paſſage of the Material Impreſſions of Corporeal

poreal Objects, make a Paſſage into the Spiritual Subſtance of the Soul.

One may ſay, That here are the Limits, (or if a Man may be permitted to ſay ſo) the Pillars of Humane Intelligence; there hath appear'd nothing, neither hath there been any thing in Nature more inacceſſible than the Knowledge, and the clear Notion of the manner how this Paſſage is made, and this Tranſmiſſion from the Corporeal into the Spiritual Region, and than the manner how the Corporeal Impreſſions of the Senſes, whether Interior or Exterior do become Spiritual Idea's and Perceptions in the Soul. Men have ſaid almoſt nothing thereupon, but enormous and monſtrous Contradictions: But we need not deſpair of arriving at a clear Notion, and an indubitable Certainty thereof, how dark ſoever this Myſtery may be wrapped up, if we follow that Rule which preſcribes to us, to go always, notwithſtanding the reſiſtance of Prejudices, thither where the Evidence and clearneſs of Principles and Conſequences calls us and leads us on; In following on the one part, the double ſhining Light of the Experience which we have of a Superior Light and Power, which rules over us, and which enlightens us, and of the Certainty we have made our ſelves of the Spiritual Nature of our Souls; And on the other part, in following the infallible Principle of this certain Truth, *That it is God alone who Eſſentially unites things Spiritual and Corporeal,*

Corporeal, and who alone can unite our Bodies and our Souls; we ſhall carry a certain and an infallible Light in this ſo dark and ſo obſcure a place, and we ſhall come to have a clear Idea of that which we ſearch after.

That it is the Author and the Principle of the Union of the Soul and of the Body, which makes the Commerce between the Soul and the Body, and by conſequence, between the Soul and the Corporeal Objects.

We find that theſe Corporeal Images, and theſe Material Impreſſions, do not paſs into the Soul to render it actually and formally Knowing by themſelves, for this would be a Repugnancy with a Witneſs, if it were only in this, becauſe a Corporeal thing cannot be the enlightning and illuminating Form of a Spiritual Nature. We find that theſe Images, and theſe Corporeal Impreſſions, do not quit their quality and material Eſſence, to change themſelves by a Chimerical and an Impoſſible Metamorphoſis to Spirituals; We find that theſe Corporeal Images are not the Tables and Glaſſes to which the Soul doth apply her ſelf, and towards which ſhe turns her ſelf, to contemplate and ſee in them the Objects which are render'd preſent to the Body, in drawing upon them their Idea and Repreſentation; We find that theſe Images or Corporeal Impreſſions, which the Exterior Objects do engrave in our Brains, are no

other thing than the Occaſional Cauſe of the Action by which He who unites the Body and Soul, doth Inſtruct Us and Enlighten Us, who in the Quality of the Firſt Cauſe, concurs Eſſentially with all Second Cauſes, and who in the Quality of an Univerſal Cauſe, hath been pleas'd to render in Men the Concourſe of his Illumination and the Eſſential Irradiation of his Life, by which He makes to live all that liveth, dependent of divers Impreſſions which are brought and receiv'd within our Brains, for to conſerve his Character of Univerſal Cauſe, in ſuch a manner, that theſe Images ſerve to no other purpoſe, than to determine the Author of Nature (who is neceſſarily the immediate Cauſe and immediate Principle of the Union of the Soul and of the Body, and by conſequence, of our Corporeal Impreſſions, and of our Spiritual Faculties) to give (as an Eſſential Cauſe of all the Light and of all the Life which is in created Beings) the Idea's and the Sentiments of things, at that moment that the general Courſe of the Univerſal Movement of Corporeal Matter and of Nature, or the free and accidental Determination of ſome particular Cauſe, doth make in that Structure of Bone, of Fleſh, and of Nerves, which we call Human Body, any Impreſſion which is carried to the Center of all that Structure, which is the Brain. This is the Formal Act of the Power which unites the Soul to the Body, and the Body to the Soul; This is the Active and Formal Union of the Soul to the Body;

Body; This is It which is the immediate and neceſſary Principle and Cauſe which makes the Commerce betwixt the Body and the Spirit; This is It which makes the Paſſage to the Corporeal Species and Images, from the Corporeal to the Spiritual Region; This is It which Spiritualizeth our Phantômes, not by a Chimerical and Impoſſible Metamorphoſis, but by an Infallible and an Omnipotent Efficacy of his Action as Firſt Cauſe and as Cauſe Univerſal, by which from the occaſion of divers Impreſſions made in the Body, He gives to Souls the Idea's and Sentiments, which ought to correſpond and accompany them in the Intention of the End of his Workmanſhip.

It would be very ſurpriſing, if this Idea ſhould appear New to thoſe Underſtandings who know that it is an Idea ſo common and ſo neceſſary, *To regard God as the immediate Author, and neceſſary Cauſe of the Union of our Souls and of our Bodies*; for when it ſhall be known that God is the immediate and neceſſary Principle and Cauſe of this Union, it ought not to appear ſtrange or new, That it is God who makes and who entertains this Commerce, which is the eſſential and neceſſary continuance thereof, and that he continually Acts after this manner upon our Souls, from the occaſion of the Impreſſions of Bodies, ſeeing that the Action by which he makes this Union, which ought neceſſarily to be renew'd, reiterated and continu'd every moment, cannot conſiſt but in this ever-

living Commerce between the Soul and between the Body, as ſhall be prov'd hereafter.

In ſum, all is thereby clear and eaſie, all of a piece, and made very plain; Thereby we do not only aſcend to the true Principle and immediate Cauſe of the Union of our Souls and of our Bodies, but we clearly conceive thereby how this Union, ſo incomprehenſible and ſo admirable, is made; how it is He that is the Firſt Tie, and Eſſential Band thereof; And He is at the ſame time the Light and the Life of all Spirits, as He Acts perpetually in Us, and doth not leſs Animate the *little World*, which is the Aſſembly of the Body and Spirit whereof Man conſiſts, than the Univerſal World, which is the Aſſembly of all Corporeal Natures; Thereby doth ſubſiſt our dependence upon Him in all the Acts of our Life, as well as in the Foundation of our Being, which depends every moment upon the continuation of that Action by which he at firſt Created us. Happy it is, that the Notion which we have made of the manner whereby we know all things which are without us, ſhould lead us back, and unite us ſo intimately to the Source of our Being, and that we cannot know how our Knowledges and Sentiments are form'd in us, without knowing likewiſe together with the dependence that all our Life and all our Being hath from Him, the Immenſity, the Excellency, and the Superiority of his infinite Eſſence above all created Beings.

The blind and ignorant Pride of Humane Under-

Underſtanding will not, perhaps, ſuffer in ſome People, that we ſhould humble it after this manner, and that we ſhould thus bring it back again to God; It will revolt, it may be, againſt the Evidence of the things which I have been ſpeaking of, and it will, perhaps, chuſe much rather not to comprehend at all how the Corporeal Impreſſions of Objects become in our Souls Spiritual Images and Senſations, than to comprehend it after a manner which gives it ſo lively an Idea of its Dependence and its Nothingneſs: But we muſt not ſuffer it peaceably and quietly to enjoy the Pleaſure of its affected Ignorance, of its criminal Independency; we muſt convince it, not only that there is no other means of Explaining the manner how we have, by reaſon of Corporeal Impreſſions, the Idea's and Sentiments of things, but we muſt alſo neceſſarily make it acknowledge, That this perpetual Action of the Illumination and Irradiation of God in us, as an Eſſential Act of his Supream Sovereignty over us, is the inſeparable Character of our Eſſential Dependence, and the neceſſary continuance of the Function by which he unites the Souls to Bodies, ſo as Faith teaches it.

CHAP. VII.

A Proof of what hath been decided, That it is God, as Author of the Union of the Soul and Body, who gives to the Soul the Sentiments and Idea's of things, from the occaſion of Corporeal Impreſſions which are made upon the Material Senſes.

THIS continual Action of God in us, whereby he Acts perpetually in us in the Quality of the Firſt and Univerſal Cauſe, Enlightning us, and affecting us with ſeveral Sentiments, by reaſon of divers Impreſſions which are made either by a Cauſe from within, or by a Motion from without, in our Brain, ought neceſſarily to be acknowledg'd by two or three ſorts of Proofs, and different Reaſons equally convincing.

The firſt Proof by the Eſſential Union of our Souls with God.

Firſt of all, We have the indubitable Sentiment and Experience thereof: For if we re-reflect well upon our own Sentiment, we ſhall find equally two Unions in us; an Union of our Bodies with all the viſible World, and an Union of our Souls with a Nature Knowing, Immenſe, Infinite, and Unchangeable, which with an Eye always vigilant, and always attentive to all the

the Movements of our Brains, penetrates us continually with a thouſand lively Sentiments, and enlightens us with a thouſand Idea's upon their Occaſion.

Our Bodies are undoubtedly united to all other Bodies, and by conſequence, to all the viſible World; Becauſe there is not one ſingle Motion made about them, which doth not come to them through ſome one of their Parts, or through ſome one of the Organs which the provident Wiſdom of the Creator hath diſpoſed ſo diverſly to receive their different Motions. If the Sun, or any other Luminous Body, be mov'd in the middle of that imperceptible Matter which it drives in ſtraight Lines from all ſides, our Eyes receive in the inſtant and in the moment, the Impreſſion of it, by the neceſſary Effect of the continuation of Motion, or of the effort of Motion which is imprinted in that Matter, becauſe they find themſelves ſo diſpos'd to let it paſs thro' the different Humors whereof they are compos'd, and to receive it in that thin and ſubtil Web which is form'd in the bottom of our Eyes, about the Extremities of the Optick Nerves, and which is call'd the *Retina*. If there be a Shock of two ſolid Bodies in the Air, or any vehement Fomentation of Exhalation, as it happens in Thunder, from whence ariſe redoubled Trepidations in this fluid Matter, like to thoſe Circles which are deſcrib'd upon the Superficies of Water one after the other, and one againſt another, this Motion comes to

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ſtrike in our Bodies that which is called the *Tympanum* in the Organ of Hearing. It is generally in the ſame manner with all other Bodies, ſome of them are united to our Bodies by the ſubtile Vapours which they emit from them, as are Odours; others by an *Immediation* (as they ſay) of the Superficies of their Parts: and there is not any one ſingle one of them, which doth not Act upon our Bodies after their manner.

But if our Bodies are ſo naturally united to all other Bodies by Contiguity, which communicates the Motion of one to the other, our Souls are yet more ſenſibly united to a Superior and an over-ruling Nature, which imprints on them Idea's and Sentiments as it pleaſes by *General Wills*, and univerſal and immutable Laws, which it almoſt never departs from, but in thoſe extraordinary Occaſions, in the which it Acts as a particular Cauſe, and works that which we call a Miracle.

We cannot be ignorant or inſenſible of this Empire which the Author and Maſter, the Sovereign and the Lord of Nature Exerciſes over us, for the Reaſons which have been already obſerv'd, and which *S. Auguſtin* had ſo well div'd into, that he ſaid, That a reflective and an attentive Man would much rather doubt of the Union of his Body with the viſible World, to which it is tied by all its Parts, than of that Union of his Soul with God; ſince the Action thereof is never interrupted, but it is ſenſible and viſible;

viſible; for we know nothing, if we do not know that it Acts in us, and that it Rules us either by a lively and an involuntary Sentiment, or by the Light wherewith it penetrates us; ſince it is impoſſible not to acknowledge God in this Principle, ſo Enlightning and ſo Vigilant of the one Part, and on the other ſo Efficacious and ſo Commanding, who Preſides over all our Knowledges and over all our Sentiments, and who makes them in us in ſpite of us, with ſo admirable and ſo illuminating a Wiſdom; and ſo much the better, as cauſing in us undoubtedly all the Pleaſure and all the Pain which we reſent by the occaſion of our Bodies, We ſee plainly, that he is the Sovereign *Arbiter* as well as the Principle of Happineſs and Unhappineſs, which is the moſt Eſſential Character and Attribute of that which we call Divinity or Supream Nature. Tho we ſhould not have this ſo aſſur'd Experience of the Union which our Souls have with God, by the continual Irradiation of his Divine Life and Influence in us, the which agrees ſo well with this Idea which Faith gives, That it is God who is the Immediate Cauſe of the Union of our Souls and our Bodies (for we muſt obſerve by the way, that it would be an Impiety to doubt of it, ſince not only God, according to Faith, Created our Souls, but he *Infuſes* them alſo, as they ſay, and unites them to our Bodies), we could not poſſibly be ignorant of it, if we gave any attention to his Supream Sovereignty over us, and to our Eſſential

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Eſſential Dependence upon *Him* in all the Acts of our Life, as well as in all the Foundations of our Being, and by conſequence, in all our Knowledges.

Can the Sun-beam ſhine when it is ſeparated from the Sun? And can the created Spirit either ſubſiſt one moment, or have the leaſt Light, or the leaſt Spark of Life or of Knowledge, without the Irradiations of the *Supream Being*? The Ancients ſaid very well, when they ſaid, *That all things were full of God*; *That God was the Soul of the World, the Life of every thing that Lives, and the Being of every thing that Is and doth Subſiſt.* They had much better than Us conceiv'd the *Supream Nature*, when they ſaid that *It was the Circumference and Center of a Circle*, *That it was the Sun and its Rays*; *That it contain'd All, and repleniſh'd All*; *And that its Action was the Life and the Motion of all things.* God is Effectively and Eſſentially apply'd to all the Parts of the Univerſe; and that there is not one onely thing, from which he withdraws himſelf for one only Minute, Natural Evidence perſuades us no leſs than the Divine and Heavenly Authority of *S. Paul*, That every thing that Lives, every thing that Moves, every thing that Is, Lives, Moves, and Is in Him, *In ipſo vivimus, movemur & ſumus.* But tho' he ſhould not continually apply himſelf to all the other Parts of the Univerſe, yet it muſt needs be that he ſhould apply himſelf to Spiritual Natures, and

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to every thing that is call'd Spirit, or Knowing and Spiritual Nature; for that alſo the Scriptures and the Holy Fathers do teach us, *That He is the Father*, that is to ſay, the Lively and Eſſential Source of all Light, and by conſequence, of all Knowledge, the Sun of Intelligence, and the Life of all Spirits.

Expoſition of this Principle by S. Auguſtin.

St. *Auguſtin* by the force of this Natural Evidence Divinely ſaid, *That we are ſo Eſſentially united to God, that we may ſay, we are much more in God even by our Bodies, not only than we are in the Air, or within any other Corporeal Space whatſoever, but than we are in our ſelves*; *becauſe, in fine*, ſaith he, *It is certain, that God not only contains and environs our Bodies better than any Corporeal Space, but he continually gives them their Being and their Motion, by his Action and by his Almighty Influence, a thouſand times more than the Illumination of the Sun gives Light and Splendor to its Rays.*

But this which the Holy Doctor ſays of our Bodies, hath much greater force in it when he ſaith it of our Souls; for tho' it be true, that our Bodies are in God, in whom all things are Eſſentially, it is much more ſo, that our Souls are in Him, becauſe they are ty'd to him by a thouſand times more Dependences than the Body, ſince they continually receive Life from him

him through all the Acts of all their diverſe Faculties, which are without number. If a Man demands, ſays he, Where is the place of the Soul? That is a Queſtion which our groſs and curious Imaginations make, who being deſirous to conceive all things after a Corporeal manner, would determine a certain Space and a certain Extent to Souls; But it would be very well (ſays he) to anſwer them, and to ſay to them, for to undeceive them of this *Manichean* Idea, That they are in God, that they Live, they See, they Perceive, and they Imagine in God; for it is certain that they do not any thing of all this, but by the Immediate and Phyſical Influence, and the continual and Eſſential Irradiation of his Divine Life, which he communicates to them without ceaſing. And becauſe the Life of God and of every Spirit is to See, to Know, and to Love, it is certain, That every thing that Thinks, every thing that Seeth, every thing that Loveth, and every thing that Knoweth, doth Think, See, Love, and Know in him and by him, by whom is every thing that is, by whom is moved every thing that moves, and by whom liveth every thing that lives: For byreaſon that He is the Firſt Being, or Principle of Being, it muſt needs be, that every thing that Is, receiveth without ceaſing its Being from him, by a perpetual and never-interrupted Communication of this Supream Eſſence; By the reaſon that He is the Principle of Life, or the Eſſential and Original Life,

Life, it muſt needs be, That every thing that lives, receives continually a Life from Him by a like Influence, and by a like Communication of his Life; and by conſequence, That every thing that Thinks and Knows, Thinketh and Knoweth by Him, ſince to Think and Know is the Life of Spirits.

This is the ſolid Metaphyſick of S. *Auguſtin*, and this is alſo the Theology of S. *Thomas*, who hath ſo often made uſe of theſe Arguments under the Name and Notion of a Firſt Agent, of a Firſt Cauſe, and of an Eſſential Principle of Life; And this is the ſame common Notion of all the Doctors that ever were, under the more confus'd Name and Idea of *Concourſe*; becauſe it is certain, that this Action of God which we call his *Concourſe*, cannot be, in relation to the Paſſive Faculty by which our Soul hath the Idea's and Sentiments of Corporeal Objects, but a Viſion and a Chimera, if it be not that Action by which I ſay, That in the Quality of a Firſt and Univerſal Cauſe on the one Part; and on the other, of a Particular Cauſe of the Union of our Souls and Bodies, He determines in us our Sentiments, and gives us our Idea's from the Occaſion of the Impreſſions which either Actions from without on the part of the Bodies which are round about us, cauſe upon our Brains; or the Determination of the Circulation of the Blood, of the Humors, and of the Spirits within us, which oftentimes are the Occaſion of the Action of the Supream Cauſe, without the intervening of any thing from without. *That*

That this is not to have recourſe to a Miracle, but to Explain what ſort of Commerce there is betwixt the Soul and the Body.

There is no need of oppoſing here, that This is to have recourſe to Miracle, or to make God deſcend from Heaven to favour our Ignorance; for this is no ways to have recourſe to Miracles, thus to reduce things to their Eſſential Principle, and to their Neceſſary and Immediate Cauſes on the one Part, and on the other Part, to the common and univerſal Experience of all Men, and to the moſt conſtant Idea's of Religion, which is what we are doing here, when having caus'd to be obſerv'd, that we receive the Sentiments and Idea's of particular Bodies by the only Paſſive Faculty of the Soul, and by a Superior Power which Rules over us, and which Enlightens us; and having demonſtrated, that we cannot at all be Knowing Beings by our ſelves, ſince that is the Priviledge of God alone; but that we are Eſſentially Knowing by an Exterior and Superior Irradiation and Illumination, and that this Illumination and Irradiation cannot come to us, neither from other Bodies, nor from our own, by reaſon of the Impoſſibility that there is, that a Body can be United to a Spirit to Act upon it, and Enlighten, or Affect and Modifie it; we ſay that it comes from God, from God the Author of our Being, and the Neceſſary Cauſe and Principle of the Union

Union and of the Meeting together of the two different and diſproportion'd Parts which Compoſe us. This is neither to have recourſe to Miracle, nor to call to God to deſcend to the help of Humane Weakneſs and Ignorance; but on the contrary, this is to mount up again to the true Principle of all the particular Idea's, and all the Sentiments which we have of Bodies, and of things Corporeal, upon the Occaſions of our Bodies; This is to reduce the confus'd Idea of the Union which God makes of our Souls and Bodies, to a clear and neat Idea; This is to acknowledge the true Principle of our Light, and to cut off all the falſe Idea's by the which we have been accuſtom'd either to make *Our Selves* God, in Figuring to our ſelves that we have of our ſelves *Pleaſure and Pain*, and the Idea's of things; or to make Gods of all the Bodies which environ us, in believing that They are thoſe which Enlighten and Illuminate us, or which at the ſame time make us Happy by Pleaſure, and Unhappy by Pain and Dolor. Not to be willing that we ſhould refer to God the Action which unites our Souls to our Bodies, is Not to be willing that we ſhould refer to him the Creation of Souls, and the Exiſtence of the World; And as the Paſſage which the Body makes in the Soul by Corporeal Impreſſions, is either the neceſſary continuance, or the very Act of the Union of our Souls and of our Bodies; not to be willing that it is God who doth This Immediately, is Not to be willing that it

ſhould be him, who by himſelf Immediately unites both our Bodies and our Souls, which is a Species of Atheiſm.

The happy Fecundity of this Principle for Morality.

Thus we are able to felicitate our ſelves, and to rejoyce our ſelves, in having found out, (together with the clear Idea and Notion of the manner how our Souls have their Idea's and their Sentiments upon the Occaſion of the Body) the Diſcovery of our Intimate Union with God, and of our perpetual Dependence upon him, of a continual Action of him in us, of a living Source of Lights and of Pleaſures which are in him, and of a fruitful, and of an abounding Source of the Duties of Love and Fear, of Dependence and of Gratitude, which ought to keep us continually united to him. Let others ſtudy God in the viſible World, and Morality in the Books of the Doctors, I will for my part, neither ſtudy the one nor the other, but in my own Soul, and in the manner whereby ſhe perceives, and whereby ſhe knows every thing that ſhe doth know out of her ſelf.

Let others make Efforts of Imagination, and preſcribe to themſelves a thouſand Practices for to keep themſelves continually preſent to God; I for my part will deſire no more than my Principle, and a moderate Attention to that which paſſes continually in me, never to loſe the ſight of

of God, but to have him always preſent. Let other ſearch into imperfect Reaſonings for the Motives of the Love and the Fear which they owe to God; for my part, I will only reflect upon the Pleaſures which I have in the very Acts even of the Animal Life, for to ſee in God a Source of infinite Felicities, and by conſequence, an immenſe and an infinite Lovelineſs; for what ſhould I more naturally love, than that Living Source of Pleaſure, ſince it is nothing but Pleaſure that I love?

But this is not all; I will beſides only reflect upon the Equality with which God Enlightens *every moment all Men*, to conceive that he is the Father and the common Center in whom we are all united, and in whom we ought all of us to love one another, to honor one another, and to ſupport one another, and to obſerve Fidelity and Juſtice towards one another.

There are moreover, I ſee, in this Knowledge of my Soul, Incitements to Duty, as well as Duties themſelves. Let others ſeek to fright their Concupiſcences by the dreadful Paintings of Eternal Judgment; for my part, I need only a ſimple View, and a moderate Reflection upon the Pains and Dolors which we reſent upon the account of our Bodies, by the efficacious Impreſſion of that Power which keeps our Souls united to our Bodies: For if to affectionate us to the preſervation of our Bodies, and to remove far from us the things which are hurtful to them, it penetrates us with ſuch lively Dolors,

what will thoſe be wherewith it will tranſpierce our impure and rebellious Souls, which ſhall render themſelves deſerving of his Anger? And what Pains muſt he have eſtabliſh'd to oblige us to watch after the conſervation of our Souls, ſince he takes ſo much pains to make us watch for the preſervation of theſe miſerable Bodies, which are only a vile and deſpicable Garment of the Soul? But let us not any farther enlarge here upon theſe Moral Conſequences, whoſe ſolid Principles and Foundation we ſhall diſcover in its proper place; Let us advance, and after having made clear the manner how our Souls have Idea's and Sentiments upon the occaſion of our Bodies, and after having cut off many Idea's, and many Prepoſſeſſions full of Error, with which it was impoſſible to conceive the manner how our Souls *Are* and *Operate* in our Bodies, we muſt now endeavour to conceive it.

CHAP. VIII.

How our Souls Are in our Bodies.

THAT Evidence which we have of the manner how we have Sentiments and Idea's, begins to give a Light to our Eyes, which makes us ſee the manner how our Souls are in our Bodies; and we have another Light which will completely let us ſee it, and as it were

were, touch it; and This is the Experience of the manner how we move our Bodies.

We have a continual Experience, That our Souls have Power to move our Bodies; for there is nothing more certain in the Sentiment which we have of our ſelves, there is nothing that we experiment, and that we find ſo indubitably in us; but the ſame Experience which we have that we move our Bodies when we pleaſe, provided that they have on their part no Obſtacle or Impediment which reſiſt it, makes us perceive and ſee, that this Power which we exerciſe by the preciſe Empire of our Will, is not at all a Power or a Force which we have in our Soul and in our Will.

The admirable Efficacy wherewith we ſee that we move our Bodies only by the Will, which is a manner of Almightineſs, and the Character by which we conceive the Infinite Power of God, who alone made all things by his Will, ought to make us acknowledge, that it is not by our own proper Power that we effectually remove our Bodies by the Will only; for if we conceive that it is the ſole Efficacy of our Will which cauſeth in us theſe Motions, at what inſtant we pleaſe, we ſhould attribute to our ſelves a kind of Almightineſs, or at leaſt an Infinite Power; for to Act and Operate out of our ſelves by the Will only, and by a pure Empire, is, as hath been ſaid, a true Character of an Infinite Force and Vertue: And there needs nothing more to make us conceive, That it is not

at all by our own proper Vertue and Force that we move our Bodies, tho' it may be by our Will, ; And it is unqueſtionable, that the Force and Vertue which always moves them at that inſtant when we pleaſe, cannot be but God himſelf; for that Force and that Vertue is a Force and Vertue which is Almighty, Immenſe, and at the ſame time always Vigilant and Attentive to Enlighten our Deſires and our Wills, to Obey him exactly: And there is none but God alone who can have all theſe Characters, and all theſe Attributes of Force, of Immenſity, of Infinite Light or Vigilance. There is nothing more certain, and we have it by the ſame unqueſtionable Certainty, That God, who from the Occaſion of the Impreſſions made by the External Objects, or by the Internal Humors upon the Body, Acts perpetually upon our Souls, to Enlighten them, and to Affect them with the divers Sentiments wherewith they are Affected, Acts alſo perpetually upon our Bodies, for to move them upon the Occaſion of the Deſires, or of the Will of the Soul; and if it ſhould ſo fall out, that from this alone ſhould reſult the Union of our Souls and our Bodies, it would be eaſie for us to conceive the manner how our Souls Are in our Bodies. Let us ſee then if we can make it appear, That *from this double Action of God, from his Action upon the Souls upon the Occaſion of the Body, and from his Action upon the Bodies upon the Occaſion of the Souls, the Union of theſe two Parts of our Being doth reſult.* We

We have, if you take notice of it, cut off many falſe Idea's, which a Man commonly hath of the Inclinations, of the Proprieties, and of the Faculties of our Souls, of their Proportion with the Body, and of the manner how they move their Bodies: And that is not done without deſign, or to no purpoſe; for with ſo many falſe Idea's, ſo evidently contrary to the Idea which our Interior Sentiment gives us of our Souls, and of their Spiritual Nature, it were impoſſible to conceive the manner how they Are in our Bodies, and how they Operate there; but if we continue to follow the living Light which hath conducted us hitherto, which is the Notion of our Soul as of a Spiritual Nature, whereof we have ſo intimately the Certainty, and the Experience of that Supream Power which Acts perpetually upon the Soul from the Occaſion of the Body, and upon the Body from the Occaſion of the Deſires and the Wills of the Soul, it will be eaſie for us to form a juſt and exact Idea thereof.

That our Souls are not in our Bodies, but as they are united to our Bodies.

We commonly conceive the manner how our Souls Are in our Bodies, under the Idea of Union; and tho' we have not been accuſtom'd to ſay of one onely of the united Parts, that it is in the other, and that we do not ſpeak very regularly, when we ſay that the *moſt* noble and

ruling Part is in the *leſs*; we muſt not change the Language of Men, we muſt let them ſay that our Souls are in our Bodies, tho' they are but united there, and the Body is rather contained than containing, ſince the Soul is the principal Part, and that which keeps the uppermoſt place in the Aſſembly which unites them; We muſt let People ſpeak as they pleaſe, but we muſt here nevertheleſs cut off the falſe Idea's which ſpring up, and are form'd upon the occaſion of theſe Popular Expreſſions. The Word of *Union* of the Soul and Body, gives occaſion at firſt (if we do not take heed to it) to the Imagination, of conceiving the Soul after a Corporeal manner; for as we ſee none but Corporeal Unions, ſo we go about at firſt to conceive the Soul united to the Body, as if ſhe her ſelf were Body: And as we conceive the things, which we ſay are in others, limited by their Circumference, and adjuſted to their Extent, and to their Grandeur, we go about alſo at firſt to conceive the Soul as ſhut up within the Circumference of Body; but we muſt cut off all theſe Idea's, becauſe they are Acts of the Imaginative Faculty, by which we would conceive the Soul under a Corporeal Form and Image; She who is only Intelligible, and no ways Imaginable. But that we may go ſurely in the way of Truth, and of juſt and true Idea's of things, we muſt remember, that when we ſpeak of our Souls, we remove far from us all Corporeal Idea's.

Thus

Thus we will ſay that the Soul is in the Body, but we will take care not to conceive it, for all that, as truly and properly contain'd in the Body; We will ſay that ſhe is united to the Body, but we will not conceive her as pour'd into, and mingl'd with the Body, or as adjuſted to its Extent by a *Co-extenſion* and *Immediation* of Greatneſs, of Figure, or of Subſtance; But ſee here how we ought to conceive it. Let us firſt of all conſider what the Body is.

What the Body is.

The Body is a Portion of the common Matter of the World, united by an intimate Contiguity to all the reſt of the viſible World, diſpos'd and rang'd through a marvellous meeting together of Bones, of Nerves, of Membranes, of Cartilages, of Arteries, of Veins, of Muſcles, of Bowels and of Fleſh, in a Structure full of Harmony, whereby all the Parts are united to one common Center, which is the Brain, wrapt up in Membranes, and diſtributed and divided into its diverſe Compartments proper to receive and to retain the Traces and the Impreſſions which the other Bodies which environ it, make perpetually upon it, and proper likewiſe to determine all the Muſcles and all the Members, every one to the Movement for the which it is deſtin'd, when they themſelves come to be determin'd.

That neither our Souls do come of themſelves to lay hold on the Body, nor do's the Body cauſe the Soul to deſcend; but it is God who aſſembles them together.

There you ſee how I conceive the Body; And whereas we have conceived the Soul as a Nature purely Spiritual, capable of Perceiving, of Knowing and of Willing; We have no more to do, than to ſee how this Spiritual Nature can become united to that Terreſtrial Structure. Whereupon the firſt thing that is to be conceiv'd, is, *That neither the Body can lay hold on the Soul,* or draw it to it, for to ſubject it, and for to ſhut it up; *Nor can the Soul on its ſide neither be driven by any Inclination,* to become pour'd upon the Body, nor become ty'd there of it ſelf, by its Choice and Good-liking, as being to be ſo ill match'd. We muſt therefore comprehend before all things, that theſe two Parties, and theſe two ſo far diſtant Natures, do neither of themſelves, by conſent, and by an appointed Rendezvous, aſſemble, nor by Chance do they meet together; but that it is the Infinite Power (which Governs the World, and which would have it be adorn'd by the Beauty of this ſo rare and ſingular a Work) which, as Faith teacheth, and all the World conceiveth, brings them together, and aſſembles them, and makes all the Union that is between them.

St. *Au-*

St. *Auguſtin* moſt ſolidly obſerves, That God makes three Functions for our ſakes, That of the *Creator* of the Matter of our Bodies, and of the Subſtance of our Souls; That of the *Author* of the Structure and Organiſation of our Bodies; And laſtly, That of the *Principle* of the Union of the two Parties, and of the two Natures, which compoſe Us, *Creator, Fictor, Unitor.* He is as eſſentially *the efficient* and *immediate Principle* of the Union of our Souls, and of our Bodies, as he is of the Structure of the Body, and of the Creation of the Soul; There is no other Power in the World, that can ſhut up this Immaterial, Immortal and Eternal Nature, within that Terreſtrial and Carnal Structure. This is a certain Truth, we read it in our own proper Sentiments, and in the infallible Light of the notion of the Soul and of the Body; and there is nothing in the World more undoubtable than this Principle, *That it is God that unites our Souls to our Bodies*, and I believe no Man will diſagree with it; and the Queſtion is not Whether he doth it, but How he doth it.

CHAP. IX.

How God can aſſemble and unite the Soul and the Body.

GOD cannot without doubt, Unite theſe two ſo oppoſite Natures, but in ſuch a manner,

manner, that they may be United and Aſſembled; ſo that we muſt ſee firſt of all, how a Spirit and a Body may be Aſſembled and United. Men fall into a thouſand Errors upon this matter, and all theſe Errors happen, becauſe they will apply the Idea, which they have of the Union of two or more Bodies, to the Union of the Soul and Body; which is the greateſt miſtake in the World, and the entire Subverſion of Reaſon and good Senſe; for it is evident, that the Union of a Spirit with a Spirit, cannot be conceived by the Idea of the Union of a Body with a Body; ſo likewiſe, the Union of a Spirit with a Body, cannot be comprehended by the Idea, which we have of the Union of two Bodies. We muſt ſhun this defect and diſorder, and give attention to this certain and infallible Rule, *That Union being a Relation of one thing to another*, it follows, that ſhe muſt change the Nature and the Idea, according to the Nature of the Things which are United; and thus to conceive an Union of a Spirit and a Body, we muſt comprehend *wherein and whereby* theſe two Natures may be united.

How two Spirits may be united.

That we may well form an Idea thereof, We muſt firſt of all conceive the Union of two Spirits; for when we ſhall have comprehended how two Spirits may be united, we ſhall with much more eaſe comprehend the Union of a Body a Spirit.

If

If we give good attention thereto, we ſhall find that there being nothing in a Spiritual Nature, but Knowledge, Sentiment and Will (for there is nothing preciſely, but That which we know in Spiritual created Natures) It is impoſſible to conceive the Union of two Spirits, otherwiſe than by the Union of their Thoughts, of their Sentiments, and of their Wills. Things cannot be united, but by that which is in them, and there being nothing in Spirits, but this triple ground of the Faculty of Thinking, or of Knowing, of the Faculty of Perceiving, which is it ſelf a manner of the Faculty of Knowing; And laſtly, Of the faculty of Willing, and freely determining themſelves: It is clear, that two Spirits cannot be united, but by the Faculties, and by the Acts and Faculties of Thinking, Perceiving, and of Willing.

That which makes preciſely the Union of two Spirits.

But this is not enough to have found and conceived, that two Spirits cannot be united, but by their Faculties of Thinking, of Knowing, and of Willing; we muſt ſee alſo wherein the Union of the two Faculties of Thinking, and the two Faculties of Perceiving, and of the two Faculties of Willing, may conſiſt. Wherein then may this Union conſiſt? It cannot without doubt conſiſt, but in the mutual reſpective and reciprocal dependence of the Faculties and their Acts: If we conceive that an Angel thinks neceſſarily,

as

as often as another Angel thinks, that he hath a Sentiment of Pleaſure and of Pain, of Joy or of Sadneſs, as often as the other is ſad or rejoyces; That he hath a motion of love or of hatred, as often as the other loves or hates: We ſhall conceive without doubt, theſe two Angels united, and united in an *Hypoſtatical* Union, or in Unity of Perſon, and in a Subſtantial and Phyſical Union, eſpecially if this dependence of Thought, of Sentiment, and of Will, be of the one ſide mutual and reciprocal, and on the other, not voluntary and arbitrary, but neceſſary and forced, cauſed by a Superior Power, which leaves them not the liberty of breaking the Band of this mutual dependence.

This mutual, and not arbitrary dependence, cauſed by that Empire, and that Phyſical Action of a Superior Power, will ſo unite theſe two Spirits, that it will be no longer a ſimple Angel, but a *Compoſitum* wholly Spiritual of two Angels, which will make no more than one ſingle *Whole* in two individual Subſtances, altogether diſtinct: Such a mutual dependance, makes preciſely all the Phyſical Union that can be, betwixt two Spirits; ſince cutting off all other Ideas, by that alone theſe two Angels will be comprehended to be united, and not conceiving That, though we may conceive other Things between theſe two Angels, It will however be impoſſible to conceive them United, for it is impoſſible to conceive any other Thing, whereby two Spirits may be united; we muſt

not

not here imagine *Embracings*, *Penetration*, *Minglings*, *Extensions*, or *Adjustments* of Magnitude or of Quantity.

Wherein the union of a Spirit, and a Body may consist.

It is in that precisely, that the Union of two Spirits can consist, and it is easie to conceive thereupon the Idea of the Union of a Body and of a Spirit; for if we conceive a Mutual and Reciprocal Dependence, caused by the Physical Action of a Superior Power, between the movements of that Structure of Bone, of Flesh, and of Nerves, which we call Humane Body; And between the Thoughts, the Sentiments, the Wills, or desires of a Spirit; we conceive this Spirit and this Body united, and as making no more than one single *VVhole*, and one single *Person*.

Whatsoever other Things we may fancy to our selves, we can never thereby at all, conceive a Spirit united to a Body; but in the moment that we have conceived that Thing only, we have conceived them United: For what is it to be United, but to be One; but to become one and the same *Whole*? And who sees not, that all This Results from the Mutual Dependence of the Operations of a Soul, and of the Motions of the Body? Let Us not then go about to make impossible Efforts of Imagination, for to conceive the Union of the Soul with the Body, by a kind

kind of a *Co-extenſion or Local Circumſcription* of the Soul with the Body, by a Kind of Mingling, of Penetration, of Confuſion, and *Immediation*, by an adjuſtment of Figure, and Magnitudes, *&c.* All this would be well, between Body and Body; but concerning the Union of a Spiritual Nature, with a Corporal Structure of Fleſh, of Bones, of Muſcles of Nerves; all theſe material Ideas ought to be removed and baniſhed a great way off.

God was pleaſed to do himſelf honor, by this admirable Compoſition of Spirit, and of Body; and having found that it was agreeable to his Dignity of *Univerſal Cauſe*, to tie together the determination of Ideas (by the which, he was willing that we ſhould by little and little, and ſucceſſively be Enlightned) to the diverſity of Impreſſions, which ſhould be made upon our Brain, by the divers Objects which ſhould ſtrike upon it; and to tie together the Determination of divers Sentiments (by the which he was willing, that we ſhould be Advertiſed by way of Inſtinct, of that which ſhould be good or evil to our Body) to divers Impreſſions which ſhould affect it; he hath Eſtabliſhed this mutual Relation, That when theſe Impreſſions are received in the Body, there is ſo ſoon, and at the ſame time, by his infinite Efficacy, conformable Sentiments and Ideas, which are determined in the Soul, and on the contrary, as often as there is in the Soul, Thoughts, and Sentiments, or Wills, that require that the Body ſhould be moved, if its

Structure

Structure be well diſpoſed, the Motion is by the ſame Efficacy of his infinite Power, determined in the Body.

The Creator hath thought fit to conſerve thereby, the Dignity of the Univerſal Cauſe, and to unite our Souls to all the Viſible World, in tying Them to a particular Body, by a Phyſical and Subſtantial Union. Our Souls loſe ſomething thereby, even very much of their Natural Liberty, but they conſerve ſome Character of their Grandeur, by the Immenſity, by which their Union with the Body renders them preſent to all the Immenſity of the Univerſe; ſince by the contiguity of all Bodies, which compoſe the World, without any interruption of vacuity, they continually receive a Thouſand and a Thouſand divers Ideas, from all its parts, in proportion as they come, (which they continually do by their Motions, or by their Fluxes) Either to ſtrike or to affect ſome one of the Parts of our Body.

This Deciſion ought to paſs for a Demonſtration.

I will not ſtay here to prove that it is God the Author of Nature, or acting as Univerſal Cauſe, who makes, and who entertains by his continual Action, this Mutual Dependence, and this Reciprocal Relation: Since beſides, that I have already let you ſee clearly, That it is He alone, who can be the immediate and efficient Principle and Cauſe of the Union of our

Souls and of our Bodies; becauſe the Body can neither ſubject the Soul to be united to it, nor can the Soul be willing to ſubmit to the Body, which humbleth and conſtraineth it: I have moreover proved very evidently, That none but God alone can give to the Soul, the Sentiments and Ideas which ſhe hath, from the occaſion of the Impreſſions which are made upon the Body, by other Bodies, which environ Us, and which Act perpetually upon Us.

This continual Action of the Author of Nature, who Enlightens Us by the Ideas, which we receive upon the occaſion of that Impreſſion of exterior Objects, and who affectionates Us to the Conſervation of the Body, by the agreeable or diſagreeable Sentiments which he gives Us, for to make Us know by way of Inſtinct, that which is profitable or hurtful to the Conſervation of our Bodies, and of Human Species; This Action I ſay, joyned to that, by which he Moves our Bodies, when our Thoughts and our Wills require it, is properly the Action, by the which He unites our Bodies to our Souls, and our Souls to our Bodies; This is the active or actual Union; This is what the Schools call the *Unitive* Action of God, which joyned to the immutable Decree and Will, by the which he hath determined to continue it, ſo long as the Structure of the Body ſhall ſubſiſt, makes in the Soul and in the Body, that Eſtate of Union which we call *Paſſive* and formal Union.

Againſt them who ſay that this is to have recourſe to a Miracle.

And you muſt not come here again, to ſay that it is a manner very eaſie to explain every thing by a Miracle, and to call God to the ſupport of our Ignorance; For ſo far it is from being contrary to Rules, to make God the Author of our Union with the Body, That this is the firſt Rule of good Reaſoning, That we acknowledge the Cauſe and the Principle in the Effect, and to ſee that God alone can unite two Natures ſo oppoſite and diſproportionate, as are Spirit and Body, as he only can Create them: Moreover, ſo far it is from having recourſe to Miracles, That it is on the contrary, to reduce the Thing to all Common Laws, to ſay, that it is God the Author of Nature, the neceſſary Principle of this Union, who, that he may conſerve this Dignity of Univerſal Cauſe, eſtabliſhes in the divers Modifications of a certain Part of the Body, the occaſional Cauſe of the Idea's, and of the Sentiments of the Soul, which is the moſt Regular manner of Acting, The moſt Natural and moſt conformable to his ordinary manner of Acting, and by conſequence, the moſt contrary to Miracle, which is not, but when God changes his ordinary manner of Acting, and departs from his general Will.

The Action whereby God preſerves the Union, is continual.

As to the reſt, let us not fear that God is too

much Employed, and hath too many Affairs, than continually to entertain This Union by his perpetual Action, multiplied and diverſified into ſo many Manners, in determining ſo many Sentiments and Thoughts, or Idea's on one part in the Souls, and ſo many Motions on the other part in the Bodies to the Souls liking; for this Supream Agent, who Animates, and who Eſſentially moves the Univerſe, who gives Life to every Thing that Lives, Motion to every Thing that is Moved, Thought to every Thing that Thinks, and Light to every Thing that is Enlightned, is in no wiſe incumbred by ſo much Action: It is on the contrary, his Eſſence and his Nature to Act thus continually, and to be Equally the Soul of the Corporeal, as well as of the *Intelligible* World, to be equally applyed to the one and to the other; To the one for to Entertain and direct its Motions, to the other for to Enlighten all its Thoughts, and to Determin its Sentiments, or its ſenſible Modifications: *Pater meus uſque modo operatur.*

As God conſerves Things by a new Creation, renew'd every Inſtant, or to ſay better, always continued, ſo he Entertains the Union of Souls and Bodies, by that continual Application which he hath of Acting on one part on the Souls, in Enlightning them diverſly from the occaſion of Impreſſions, which external Objects, or the internal Courſe of the Animal Spirits, make continually in our Brains; and on the other part upon

upon Bodies, in determining their Motions according to the occaſion of the Thoughts of the Sentiments, and of the Wills of the Soul.

Union can be nothing elſe.

Let us not fear then, Let us not at all fear, that God is fatigued with ſo grand an Exerciſe, nor that it is unworthy of him, to be thus always Employed upon Nature, and upon his Workmanſhip; ſince it is on the contrary, not only his Pleaſure and his Glory, but the Eſſential Act of his Supream Nature alſo; But let Us comprehend that no other Idea can make Us conceive the Union of our Souls with our Bodies: For let us not believe that the Body and the Soul can be united like two Liquors, or like two Metals, which are melted one with the other; Let Us not conceive that this Union can be made like the Union of Bodies to Bodies, which are made either by an unctuous or viſcous humor, which binds the Parts of them together, or by Nails, Pegs and Joynts; Let Us not imagine here any Thing that is material; Let Us cut off every Thing which preſents it ſelf Corporeal to our Spirit; Let Us conceive preciſely this mutual and neceſſary Dependence, and having conceived thereby the Union of our Souls and of our Bodies, We ſhall find that we have comprehended the manner, how our Souls are in our Bodies. They are not there by a Local and Corporeal Circumſcription; They are

not there as Liquor is in the Veſſel, as the Bird is within the Neſt, or in his Cage, or as the Body is in the Air, which environs it; They are there as God is in the World, in which we muſt ſo conceive Him, as that we muſt conceive Him, ſaith St. *Auguſtin*, much more *containing than contained*; Let us remember, that tho the Nature of the Soul is a Spiritual Nature, which doth as eſſentially exclude Local Extention, and by conſequence, all ſorts of Idea's of Local Preſence, ſuch as we commonly conceive under the Corporeal Immages of Immediation of Proportion, and of Co-extention of Subſtances, as it doth eſſentially include the *Grounds*, and the Acts of the knowing Faculty: Bodies have their proper faſhion of Being within Places, and Spirits have theirs likewiſe. There is nothing of likeneſs between the one and the other; And from the moment that you ſhall conceive the manner how a Spirit is within a Place, by any thing reſembling the manner, how do you conceive that Bodies are in their Places? Say, and heſitate not, that you deceive your ſelves, ſince you confound the Things of the World, which are moſt diſtinct, and by confounding Them, you ſubvert and deſtroy both Corporeal and Spiritual Nature.

The Doctrin of Thomas Aquinas.

Thomas Aquinas ſaith very well, that Spirits are not in Bodies, or in a Corporeal Spirit, but in two

two manners; Either by the Action which they exerciſe upon certain Bodies, or certain Corporeal Spaces; Or by the Action which they ſuffer, and which they receive upon the Occaſion of certain Bodies; which is the manner how the Devils are in the Fire of Hell, whoſe Motion they determine by the Empire of their Will, upon the Occaſion where of they are penetrated with an intimate Sentiment of Burning by the Supream Power and Juſtice which puniſhes them. This Idea of *Thomas Aquinas* is juſt and exact, and it is thus we ought to conceive that our Souls are in our Bodies; They are not there but becauſe they have the greateſt part of their Thoughts and of their Idea's, and all their Sentiments of Pleaſure and of Pain, by the Occaſion of the Body; and becauſe that they Act upon the Body by the Action of their Will, which removes them and moves them in the manner that hath been ſaid already.

They are no otherwiſe in the Body: Every thing that we ſhall conceive beyond this, will be Falſe, Contradictory, Impoſſible, and Chimerical; they will only be Corporeal Images, of which there is not any one that can agree to the Soul, and to the manner how ſhe is in the Body: For it is with the manner how the Soul is in the Body, as it is with the Soul it ſelf; we cannot comprehend it, as often as we conceive it by Imagination; what Corporeal Image ſoever we may make of it, under what Material Form ſoever we may conceive it, it is not at all

the Soul that we do conceive. And it is the ſame with the manner how the Soul is in the Body; From the moment that we imagine it, it is no more That which we imagine it; for to imagine, is to conceive under a Corporeal Form and Image, and it is impoſſible to conceive any thing Corporeal in the Soul, either in the Foundation and Subſtance, or in the Accidents of it. The manner how the Soul is in the Body, is altogether as Spiritual, as is the Subſtance of the Soul. And all theſe Idea's which conceive the manner how the Soul is in the Body, with any Reſemblance with the manner how Bodies are in Corporeal Spaces, are Falſe, Chimerical, and Monſtrous Idea's, becauſe they conceive the Soul as Corporeal.

In what part the Soul is, and whether it be in all the Body.

If it be demanded after this, *In what part of the Body the Soul is*, or *Whether ſhe is in all the Body?* The Queſtion will not be difficult to reſolve, becauſe there needs no more than to apply the Principle of *Thomas Aquinas*, of the manner how Spirits are in Places; becauſe it will make us eaſily to comprehend without any Corporeal Image or Material Imagination, *That all the Soul is in all the Body, and all of it in all the Eſſential and Integral Parts of the Body, as God is all in all the World, and in all the Parts of the World; not by that Co-extenſion, and and Local*

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Chimerical Preſence, which groſs Spirits do imagine, but by the Intimate Preſence of his Sovereign Eſſence, Eſſentially Operating in all the World, and in all the Parts of the World. We muſt ſay the ſame of the Soul, that it is in all the Body, by the Relation of its Dependence and Activity.

But this do's not hinder but that we may ſay, That ſhe is more properly and more particularly in the Brain, ſince it is by that Part that the Action of the Soul upon the Body immediately commences, and that all the Action of the Body upon the Soul terminates wholly in that Part; as it ſenſibly appears by that which interrupts and ſuſpends the Action of the Soul upon the Body, and the Action of the Body upon the Soul: For as often as it happens, that the Action of the Body upon the Soul is interrupted, it is becauſe there is ſome relaxation, or ſome obſtruction in ſome of the Nerves, which hinders the Motion from being continu'd in the Part affected of the Body as far as the Brain; and when the Action of the Soul upon the Body is interrupted, as when the Soul would move *the Paralytick Foot*, but cannot at all move it: It is likewiſe becauſe the Motion which begins always by the Brain, or by the determination of the Nerves, which have their Origine in the Brain, or if you will, by that moſt ſubtile Portion of the Blood, which we call *Animal Spirits*, cannot be continu'd ſo far as to that diſeaſed Part.

But

But after having Explain'd the manner how our Souls Are in our Bodies, which gives us ſo lively an Idea of our Dependence upon the Supream Being, and upon all his Divine Attributes, we muſt now ſee how our Souls Operate in our Bodies, and obſerve all the Differences of our diverſe Operations, for the clearing every thing that may have any difficulty, and require Day and Light, for the better apprehending the Sovereign Perfection of the Supream Nature; (the which Operates continually in us, and Rules over us ſo many ways, in all our diverſe Operations) and the Eſſential Subjection and Limitation of all created Natures, which do in ſo many ways depend upon this Supream Nature.

CHAP. X.

What the Soul doth in the Body, and what it doth not.

WE obſerve firſt of all, That there are in Us the Operations or Acts of the Body, and the Operations or Acts of the Soul; for there are things which the Body doth in Us, and things which the Soul doth in the Body.

This is a certain Rule, *That the Soul doth not do any thing which ſhe doth not perceive that ſhe doth, and that ſhe doth every thing that ſhe perceives that ſhe doth.* Thus we may ſay with Aſſurance, That our Souls do not make the Digeſtion in Us, the Circulation

tion of the Blood, the Natural and purely Animal Reſpiration in Us, the Separation of the Chyle, which is the prepar'd Juyce of concocted and digeſted Victuals in the Stomach, together with the *Fæces* or groſs Matter which is diſcharg'd into the Bowels, the Motion of the Heart, of the Veins and of the Arteries, the Ebullitions and Fermentations of the Blood, and of that Matter which provokes carnal Concupiſcence. It is moreover certain, That the Souls do not make, neither the Preparation of Spirits, either Vital or Animal, nor the Continuation of the Motion or of the Impreſſion of External Objects, which are carry'd by the Nerves, as by little well-ſtretch'd Chords, from all the Circumference of the Body to the moſt Integral part of the Brain, as to the common Center of all its Structure and all its Organization, nor the retracement of Objects which is made in the bottom of the Eye in the *Retina*, or that which is made in that part of the Brain which is the Organ of that which we call the Common and Internal Senſe; It is ſure that they do not make the Relaxation of the Muſcles and of the Nerves, which cauſe the *Tympanum* to be relaxd, withe all the Nerves which ſerve to Hearing, and the Optick Nerves which ſerve to the Sight, from whence Sleep comes; That they do not cauſe Fevers, the Stone, the Gout, the Cholique, the Bloody-Flux, Palſies, Obſtructions, Apoplexies, and Diſeaſes in general: Our Souls do nothing of all this, theſe are the Acts of the Body, or its

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Alterations, and its *Paſſions*; for altho' the *Perception* and the Sentiments of the Soul do accompany ſome one of theſe Effects, ſhe feels and perceives them in ſuch a manner, that ſhe perceives at *the ſame time* that they go before and precede her Sentiments and her Perception; and that being ſo, ſhe doth not at all Cauſe them; Much better doth ſhe perceive that ſhe hath Eſſentially the Empire over every thing that ſhe doth, and that ſhe hath none at all over all theſe things.

That our Souls do not Operate out of themſelves, but by Will; and cauſe not in Us neither Heat nor Digeſtion, nor any Corporeal Effect.

There are ſome who conceive our Souls as the Phyſical and Immediate Cauſes of that Heat, for Example, which Concocts and Digeſts the Meat in our Stomach, and which keeps in our Blood that degree of ardor and quickneſs which is neceſſary, to the end that it may ſpread abroad the Nouriſhment, and maintain Motion in all the Body; They conceive the Soul of Man as having formally the Vegetable Faculty which nouriſhes, and which cauſes the Body to increaſe, by the which, as *Thomas Aquinas* ſays, we are rather Plants than Men: And this is what they expreſs by that common manner of Speaking, when they ſay that our Souls are not only Reaſonable but Vegetable, or Vegetating. But as we ought not to conceive or ſay any thing

thing of our Souls, but that which we find included and contain'd in the Idea and Notion which give us the Sentiment which we have of them, and that this is a certain ſure Rule, by which we ought to guide our Opinions and our Judgments, *Not to Judge but according to our Light*, not finding at all in that Idea of our Soul, which gives us that intimate Sentiment which we have of it, that our Soul hath any ſuch Vertue to do it Immediately; and notwithſtanding any other Vertue and Faculty that ſhe may have for it, we do not at all believe that it ought to be attributed to her.

We experience in our Soul no other Power, nor no other Vertue upon Body, than that of being able to move that Structure of Bone, of Fleſh, and of Nerves, which we call our Body, and thereby other Bodies to which we do apply it: So likewiſe ſhe hath not the Power to make and determine all the Motions of the Body; She can do nothing, and ſhe doth nothing (as hath been already ſaid) in the Vital and Natural Motions: There are none but the Motitions which we call *Animal* or *Voluntary*, that ſhe can determine by her Empire. There needs no other Proof of this here, than that which we draw from our Sentiment, which is the only bright and clear Light which Enlightens us in the Knowledge of our Soul; for we ought not to conceive any thing of her, but that which we Experience of her, and that which evidently follows from that Experience: And

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it is certain, that that Vegetating Faculty, and that Vertue of Heating the Meat and the Blood, is neither found nor perceiv'd, nor doth follow from any thing that is found and perceiv'd, in the Soul.

But beſides this Reaſon, there is this farther evident Conviction that is drawn from two Principles, from a Principle of St. *Auguſtin*, which is, *That the Acting or Operating Soul is always free, as the Receiving Soul is never ſo:* And from the Principle of Eſſential Certainty which the Soul hath of her ſelf, and of every thing that is done in her, and much more of that which is done by her, which is that which we have acknowledg'd to make the Foundation or the Ground of the Knowing Nature; For it follows from theſe two Principles, That if the Soul was the Cauſe of the Heat of the Stomach and of the Blood, of the Formation and of the Diſtribution of the Chyle, and the like, in Us, ſhe would have Eſſentially the Sentiment and the Perception of it, becauſe ſhe Eſſentially perceives every thing that ſhe doth; And not only the Perception, but the Empire, becauſe ſhe hath Eſſentially the Empire over every thing that ſhe doth, as Acting according to S. *Auguſtin*'s Obſervation; that is to ſay, That ſhe can increaſe or diminiſh Heat, That ſhe can advance or retard Digeſtion, and make it as ſhe pleaſes: For this is an intimate Sentiment which we have from our ſelves, *That we are Free in the things that we have the Power and Vertue*

of

of doing by the Active Faculty. Our Soul perceives her Liberty in all the things whereof ſhe is the Cauſe and the Principle. There is nothing which we certainly know, but the Soul is the Active Cauſe and the Principle of it, of which ſhe hath gain'd the Empire either to do or not to do, as ſhe pleaſes.

We have no more to do than to reflect upon the Faculty which ſhe hath of Thinking or of Willing, and of Determining her ſelf, which are the two only Active Faculties that we know in her; for the others are Paſſive and *Receptive* Faculties, if I may ſo ſay. And we ſhall ſee, that the Soul hath Eſſentially the Empire as well as the Certainty of that double Faculty, and of all the Acts which proceed therefrom; We ſhall ſee that ſhe ſuſpends her Thoughts and her Reaſonings, That ſhe puts them by, That ſhe determines and applies them to Matters as ſhe pleaſes; And we ſhall ſee that ſhe is in the ſame manner Miſtreſs of her Will, (without the Motion that carries her towards God in general) if ſhe be not preoccupy'd and tranſported with ſome Paſſion or other. Now the Soul hath neither the Sentiment nor the Certainty of the Act and Vertue of Healing, of Concocting, and of Digeſting, nor the Empire over them; For neither do we any ways perceive that our Soul Exerciſes theſe Functions, nor have we Power to ſuſpend or to advance them; if we had the Power, we ſhould always without doubt make a very good and laudable Digeſtion, and

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we ſhould always take heed of producing in our ſelves any exceſſive Heat; this would deliver us from all the Diſtempers of the Bowels, and from all the ill Conſequences which follow thereupon. In my Opinion, there is nothing more inſupportable than this groſs Idea, of having the Soul to be the Formal or Phyſical Cauſe of the Heat which is in our Bodies, becauſe that beſides that the Soul cannot be the Formal Cauſe of Heat, ſince nothing can be the Formal Cauſe of Heat but that which is hot; Nor likewiſe can it be the Efficient or Phyſical Cauſe, ſince it is impoſſible to conceive that a Spirit ſhould produce Heat, and yet we not at all know in our Souls any other Vertue of Operating out of themſelves, than that of moving the Body by Empire and by Will, as hath been ſaid, and by them other Bodies to whom they apply themſelves: It is certain that there is nothing more ridiculous, than to imagine and to conceive our Soul as an Enemy to her ſelf, in refuſing Heat ſometimes, even to a general Decay and Languiſhing of the whole Body, and at other times increaſing it even to a frightful Conflagration of the Blood and Humors, of the Bowels, and of all the *Viſcera* which ſerve to keep up the Life of the Body. This we muſt acknowledge for certain and indubitable, That there are a thouſand things done in Us, which are only (if I may ſo ſay) but the Acts of of the Body and its Life.

How

How there is a Corporeal Act of Seeing, Hearing, and Smelling, which is alike in Man and Beast.

This is extreamly remarkable; for it follows from hence, That as there is in Us a Material Principle of *Vegetation*, or a Vegetative Life, which the Soul doth not Cauſe; ſo there is likewiſe a certain kind of Acts, of *Seeing*, of *Hearing*, of *Taſting*, of *Smelling*, of *Touching*, of *Self-moving*, or of *Senſibility* in the Body, in which the Soul hath not any part, to which ſhe doth not influence any thing, and of which ſhe hath not ſo much as a Sentiment: For when the Image reflected from the Superficies of a Body which is before us, by the Rays of Light which reſult from all the Points of its Exterior Superficies, is engraven in that ſubtle, thin Web, form'd in the bottom of our Eye, from the Extremities of the delicate Threds of the Optick Nerve, which makes an end of carrying to the Brain the Material Image which it hath receiv'd, the Soul ſo far meddles not at all; and this Action may very well be call'd the Act of Seeing, or Corporeal Viſion, becauſe it cannot be carry'd into the Brain, but it muſt there engrave the Corporeal Image of the Object which is before us, and it muſt affect it after a certain particular Faſhion, which is capable to determine a Motion either of Flight or Purſuit, without the Souls medling with it in any manner, as we ſee every day hap-

pens by the force and vehemence of certain ſudden Impreſſions, which make us ſhun or approach in ſpite of our ſelves, and which make us either open or ſhut our Eye-lids, or turn to, or turn away our Face, whatſoever Determination we have to the contrary. It is in the ſame manner with the Acts of Taſting, Hearing and Moving; For Odors, for Example, being receiv'd through the *Os cribriformis* into the *Olfactory* Nerve, doe there determine a Motion which may lead on and determine another in the Nerves and Muſcles, which anſwer to the *Olfactory* Nerve, without the Souls medling, or taking any part therein; and the Body doth then feel Odor Corporeally, and moves it ſelf either by withdrawing or approaching, according as the Odor withdraws or approaches. Noiſe, or the Pulſation of the Air, cauſes the ſame thing in the Organ of Hearing; The ſudden noiſe of the Report of a Piſtol, or of a ſudden Ruine, makes us flie and tremble, before the Soul perceives it. The Body hath alſo its proper Action of Taſting and of Touching, which precedes that of the Soul; And this is that which makes the Senſitive Life and Knowledge proper to Beaſts: It is very truly ſaid, That they Taſte, that they Underſtand, that they are Senſible, provided that in ſo ſaying we do not at all underſtand that they ſee as we do, with any certainty either of themſelves, or of their Objects or their Acts.

Thus we may likewiſe place in Beaſts all the *Paſſions*;

Paſſions; for there are in Us Corporeal Motions, which precede, and which accompany thoſe Emotions of our Souls which we call Paſſions. And as the Names of Paſſions may very well be given to theſe Corporeal Emotions which are in our Bodies, before thoſe of our Souls, which are rais'd up upon their Occaſion, it is certain that it is not ill ſaid, That Animals have Joys, Sorrows, Deſires, *&c.* ſince they have all the Corporeal Emotions which we have in the Reſentments of Joy, of Sorrow, of Pleaſure and of Pain, with which our Soul is agitated.

Our Soul then doth not either do any thing of that which in our Senſes precedes her Senſation or her Perception and Certainty, or any thing of that which precedes in any part of the Body whatſoever, her Emotion, or her lively Reſentment in her Paſſions. The Soul doth never any thing but what is Spiritual, ſhe never doth any thing that is Corporeal. Every Configuration of Body, every Emotion of Body, every Movement of Body, is the proper Act or Paſſion of Body, and is never the proper Act of the Soul. We do not know in our Soul any Faculty of Acting out of her ſelf but by the *Will*; Every thing that ſhe doth is Eſſentially in her, ſhe is not capable but of thoſe ſorts of Acts which the Schoolmen call *Immanent*; and as all theſe Acts are of the ſame Nature with her, ſince they are Eſſentially receiv'd in her, ſo no Corporeal Act can ever be

her proper and immediate Act; A Corporeal Act may be an Act commanded by her, but it can never be an Act done in her and by her, which is that we call her *Elicite* Act; And it is eaſie for us by this Principle, infallibly to diſcern what the Body and what the Soul do in Us.

A Rule to diſcern what the Body doth without any Cooperation with the Soul, and what the Soul doth in the Body.

This Rule is certain, and will never deceive, *That every Act by the which we formally have an indubitable Certainty of our ſelves, is an Act and Operation of the Spirit*; and *Every Act which do's not bear in us that Certainty, but only makes ſome change in the Humors or in the ſolid Parts of our Bodies, is an Act and Operation of Body.* And by this Rule, as to Sleep, to Digeſt, to have Health or a Fever, to have the Gout or the Stone, *&c.* are Acts or Operations, or Paſſions and Alterations of Bodies: So to Perceive Objects, to be Paſſionated with any Deſire, with any Fear, or with any like Emotion, to be Senſible of Heat and Cold, White and Black, Sweet and Bitter, to Imagine, to Remember, Judge, Doubt, Compare, Reflect, Infer, Speculate, Deliberate, to Reaſon, and Conceive the abſtracted and univerſal Notions of things, to be ſenſible of Duty, to have Remorſe, to determine it ſelf to Love or Hate, *&c.* are Eſſentially the Acts of the Soul.

That

That Pleaſure and Pain are in the Soul, and not in the Body.

It is very important well to obſerve this Rule, becauſe there are ſome who are ſo groſs, that they have not any neat & diſtinct Idea, that they know not in the leaſt how to Explain the proper Operations of the Soul, and the proper Operations of the Body. How many are there of them likewiſe, who confound theſe things ſo Eſſential to be diſtinguiſh'd? How many are there who believe (for Example) that it is the Body that hath the Pleaſure of Drinking, of Eating, and of being Warmed, and generally all the Pleaſures, which are not in the Soul but upon the account of the Body? If they had reflected, they would have ſeen plainly, that theſe ſorts of Pleaſures give us an entire Certainty of our ſelves, and that ſo they are Acts of a Knowing Nature: They will ſee moreover, that they affect that part which Reaſons, and which Determines it ſelf freely in us, which all the World conceive as Spiritual, and every one well knows it to be the Soul; But what ſhall we do in this Caſe? It is that Curſe, which being thrown upon the Serpent, fell upon the Spirit and the Heart of Man, and which Operates, and will Operate aſwel as the Benediction of Fruitfulneſs given to the Earth, even to the end. Men will have always an infinite difficulty to reflect upon themſelves, and to raiſe themſelves up to the Know-

ledge of their Spiritual Nature, *Super ventrem tuum Gradieris* ; *Upon thy belly ſhalt thou go*, &c.

If Habits, whether of Sciences or of Vertues, are in the Body or in the Soul.

There preſents it ſelf here, upon the occaſion of what hath been ſaid, a Queſtion which it imports us to clear up and decide; which is, To know in what part of the Soul or Body the Habits, whether of Vertue or of Science, do reſide, which ought to be a fruitful Principle of moſt important Moral Conſequences ; For altho' there can be no Queſtion made, as to the *Acts of Science and of Vertue*, which are indubitably in the Soul, yet there is nevertheleſs a true Queſtion which ought to be cleared, as to the Subject of *Habits*.

The Habits of Sciences and of Vertues do indubitably ſubſiſt partly in the Body, ſince it is certain with regard to Sciences, that they ſubſiſt partly by the Memory, and that the Memory depends upon the Corporeal Organ, as ſhall be ſaid more at large : And ſo in the ſame manner with reſpect to Vertues ; It is ſure that they are not ſetled into Habits, but by the Faculty and the Diſpoſition which the Soul acquires of Practiſing the Acts thereof, and of fulfilling the Duties of them ; which ſhe do's not acquire, but by a certain profound Impreſſion of the lively Images of Duties which deface the Images of the difficulty

difficulty of their Acts, which are commonly taken from the reſiſtance of the Body, or of the Inclinations which are entail'd upon the Body; this is the cauſe that there muſt neceſſarily be ſome change which happens in the Brain, and in the Corporeal Species and Images, which determine the Thoughts and the Affections of the Soul, as often as we eſtabliſh in Us the Habit of one Vertue: For Example, It is impoſſible that the Vertue and the Habit of Continence ſhould be eſtabliſh'd, without that the Images of Pleaſure, which were engraven in the Brain by deep Traces and Impreſſions, come to be as it were defac'd by new Images and new Impreſſions, which give to the Soul the power and the liberty of ſuſpending and turning away the Thoughts of Pleaſure, and of determining the Motions of the Spirits and of the Nerves, to a ſide oppoſite to that which would cauſe the impure Blood and Humors to flow into thoſe places where Concupiſcence is ſet on fire.

It is almoſt the ſame thing with all other Vertues, they have need that the Imagination ſhould be ſubjected to them; and as the Organ of the Imagination is Corporeal, ſo there is no Vertue whoſe Habit doth not ſubſiſt partly in the Organ of the Imagination, for to keep it tame and ſubmiſs; So it is out of queſtion, that all the Habits, whether of Sciences or of Vertues, are partly in the Body: There will be ſome who perhaps will maintain, that they are There entirely; but the ſureſt way is to ſay,

that they are partly in the Body, and partly in the Soul. In the Body, for the Sciences, it is the Order, the Connexion, and the Enchaining of Corporeal *Species*, which ſerve to that which we call Memory; And for the Vertues, it is the Imagination purifi'd, or the Brain imprinted with Corporeal Traces and Images, which make us think more ſtrongly upon the Duties of Vertue, than upon Pleaſures which are contrary to it: And in the Soul it is, for the Sciences, the train of Conſequences well form'd in their Principles, and the facility which Reaſon hath there to exerciſe it ſelf, and to employ it ſelf there: And for the Vertues, it is the natural love of Uprightneſs, fortifi'd above the Inſtinct of Conſcience, by the reflection and by the taſte of Reaſon, from whence is form'd in the Soul a Diſpoſition of force againſt the Pleaſures which Concupiſcence may oppoſe againſt it.

How Grace Operates upon the Body.

This is a ſure Deciſion, and may be apply'd to Supernatural Vertues; for ſupernatural Vertues as well as Natural, have need that the Imagination ſhould be purifi'd. Grace can enter immediately thro' the Soul, tho' for the moſt part ſhe immediately enters by the Imagination; but whether ſhe enters immediately by the Soul, or that ſhe doth not, ſhe Acts neceſſarily at leaſt by a Counter-blow upon the Body, that is to ſay, upon the Organ of the Imagination; And

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it is impoſſible that our Heart ſhould be pure and innocent, if our Imagination is impure and defil'd, or over-rul'd by the Images of the World, of Vanity and of Pleaſure; from whence is form'd a Principle of Chriſtian Morality very fruitful and very remarkable, which makes us ſee at once the indiſpenſible neceſſity of the conſtant and continual Practice and Obſervation of all the Goſpel, as it would be eaſie to juſtifie it, by an exact and particular Examination hereof, if we had propos'd here any other thing than to give Overtures and Principles.

There needs no more to be ſaid of it, for to have a ſure Diſcernment of the Acts of the Body and of the Acts of the Soul; and there is no more Queſtion, but to obſerve the proper Differences of the Operation of the Soul; Let us follow them one after another.

CHAP. XI.

Operations depending, and Operations independing upon the Body.

WE obſerve Secondly in us, in the proper Operations of the Soul, Operations which do depend upon the Body, and Operations which do not depend upon the Body; For we Experience that there are Acts in us which we have independently of all Diſpoſition of the Body, as the Acts of the Will, which

which is the neceſſary and invincible love of Good in general; but it is not after the ſame manner, neither with thoſe of the Liberty of our Heart, which is the Power that we have to determine our ſelves to Love or to Hate, to Flie or Purſue freely; Nor with thoſe of the Conſcience, which do commonly preſuppoſe Liberty; Nor with thoſe of Reaſoning, which do all of them alike ſuppoſe a certain Diſpoſition of a juſt Organization, and of a juſt Temperament in the Body, without the which we can neither exerciſe our *Determinative* Faculty, which is call'd Liberty, nor the Senſibility of Duty, which we call Conſcience, nor our *Active* Faculty of Thinking, which we otherwiſe call the Faculty of Reaſoning; from whence it happens, that Sleeping or falling into Ravings thro' Diſeaſes or thro' Madneſs, we loſe the very entire, and very free uſage of theſe Faculties: Whereas, being Fools or Mad, Well or Ill, Sleeping or Waking, we love always alike that which is Good in general, & would all be happy and content. There is only This Movement of our Will, which is entirely independent of the Diſpoſition of the Body, all the reſt do more or leſs depend upon it; I ſay, more or leſs, becauſe there are divers Degrees of the Dependence, which the Operations of the Soul have upon our Bodies. The Acts of Perception, of Imagination, of Reminiſcency, and of Paſſionating ones ſelf, depend thereupon much more than the Act of Underſtanding or of Reaſoning, and the

the Acts of Liberty and of Conſcience, which are the Faculties we have the moſt independent on the Diſpoſition of the Body. The Acts of Perceiving, of Imagining, *&c.* depend much more upon the Diſpoſition of the Body, than theſe three Faculties of Intellection or Reaſon, of Liberty and of Conſcience; becauſe theſe three Faculties do not depend upon it but indirectly and occaſionally, or accidentally, inaſmuch as their Acts cannot be exercis'd in all their Perfection, if the Imagination be not calm and ſedate; For the Soul hath no need of a certain poſitive Diſpoſition of the Body, or of a certain Determination which ſhould happen to her from it, for to determine her to conceive by pure Intellection, and to be ſenſible of Duty, but only of not being troubled, diverted and tranſported by fooliſh and confus'd Thoughts, which ſhe conceives thro' the diſorder of the Organ of the Imaginative Faculty; This ought to make us comprehend how the Paſſions are pernicious, ſince they all of them take away the Scepter and the Empire from Reaſon, to give it to the Imagination, and that they give to this Faculty, already rebellious and impure, and unruly enough of it ſelf, a rapid and untameable Motion, which infinitely augments its unrulineſs; But to Perceive, to Imagine, to Remember, to Paſſionate it ſelf, the Soul hath need of being neceſſarily determin'd by a certain Diſpoſition and a certain Configuration of the Brain, which ought to precede her Act of Imagi-

Imagining, of Perceiving, of Paſſionating, and of calling to Mind by Memory, properly ſo called; This hath given place to the diviſion of the Organical Faculties, and of the Inorganical Faculties of the Soul, for we have believed that we might call thoſe Organical, which do not Operate but upon the occaſion, and by the determination of a particular Diſpoſition of the Body.

CHAP. XII.

Acts voluntary, and Acts involuntary. Grief is involuntary, Deſpair is not.

WE obſerve in Us in the third place, Operations or Acts *voluntary*, and Operations and Acts *involuntary*; For we Experience, that there are Things which we do with the Will and by the Will; and Things which we do not do, neither by the Will nor with the Will; as are for Example, the Acts of all kind of Pains; for our Soul doth in ſuch manner receive Pain, by the invincible Empire of Nature, that is to ſay, of that *Power* which governs Nature, and which rules over it, that ſhe doth cauſe it in receiving it: It is in our Soul that Grief is made, and there is nothing made in her, to which ſhe doth not contribute and concur, and it is in ſpite of her, that ſhe concurs to cauſe Grief in her ſelf. Grief is altogether involuntary,

ry, but it is not the ſame with the proper and true Paſſion of Deſpair, as ſome have been pleaſed to ſay, for the Deſpair of the Soul which ſees and perceives the Impoſſibilities of avoiding Evil, and of attaining the Good which ſhe purſues; This dejection and this diſcouragement, accompanied with this profound Sadneſs, and with this cruel Sentiment of Privation, is truly and properly voluntary; becauſe the Will is that Motion, by which our Soul is driven on invincibly towards Good, to unite it to her ſelf, and to be united to it; This is the love of Good in general, and we ought to call properly voluntary, every thing that comes from this love of Good, and from the Motion which carries and drives us towards it; as its certain that from thence comes Deſpair, as well as all the other reſentments of the Appetite; for we ſhould not be ſo afflicted, penetrated, and overwhelm'd with the privation of Good, if we did not love it: This is that which made St. *Auguſtin* ſay, That the Eternal Deſpair of the Reprobates in Hell, is a true love of the Sovereign Good.

CHAP. XIII.

Acts Free and Acts Neceſſary. The Empire of God over Us.

WE obſerve in the fourth place, Acts *Free*, and Acts *Neceſſary*, for I diſtinguiſh betwixt

twixt Free Acts and Voluntary Acts; every Thing that is Free is Voluntary, but every Thing that is Voluntary is not Free. The Will is the neceſſary and invincible Motion of our Soul towards Good; This is that neceſſary love, and that invincible determination which we have for Good in general, by the which we ſhun Evil, and every thing that hurts and afflicts us, and we purſue ſometimes one particular Good, and then another, as they more or leſs immediately concern Us. You ſee there preciſely what the Will is, as hath been already ſaid; and to ſpeak exactly, nothing is Voluntary, but what is made in Us by the determination or flowing of this Motion, or of this general love of Good, and every thing that is done by this Motion, is truly and properly Voluntary; From whence it comes to paſs, that all the Paſſions are Voluntary: But there is ſomething more wanting to make an Action Free.

Liberty is commonly confounded with the Will, but this is only by the ignorant Vulgar, or by thoſe who will ndt give themſelves the trouble to reflect upon the diverſity of the Operations of the Soul. Liberty (to ſay truth) is accompanied with the Will, which is that which gives occaſion to the Confuſion which men make of theſe two Terms; But the Will is not preciſely Liberty. *Liberty is preciſely that Empire which we have of being able to determin our ſelves*, of which we have ſpoken in the beginning of this Treatiſe; and often times we have not

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that Liberty in the Acts which flow from that Charm, by the which the Supream Being draws Us to him under the confus'd Idea of Good, which is that we call the Will. There are Acts Voluntary which are not at all Free, tho' all that are Free are Voluntary; and after this Obſervation, we muſt come to obſerve the difference of our *Free* Acts and of our *Neceſſary* Acts, for the difference of them is Eſſential and Important.

All the Acts of the Paſſions and of the Senſations, and all thoſe of the Imagination and of the Memory are properly Neceſſary, altho' often Voluntary; They are never Free immediately and in themſelves: They may be Free in a manner afar off in the Will, which being able to prevent them, and to avoid them, in removing the Objects afar off, or in ſhutting their Entry into their Senſes, yet do's not do it; but they can never be Free properly and formally in themſelves, becauſe it do's not at all depend upon our Liberty or upon our Will, to be ſenſible or not to be ſenſible of Heat or Cold, Green or Gray, when the Objects of them are applied and are preſent to the perceptive Faculty of the Soul: We may eaſily ſhut our Eyes, and not let that reflective Light to enter in from the Superficies of the Object, which Engraves it ſelf in our *Retina*; We may eaſily ſhut our Eye-lids and our Ears, we may ſtop our Noſtrils, and not put the Meat into our Mouths; But we cannot hinder the Impreſſion of Light, if once it is enter'd into our Eyes,

nor

nor that of Odor or Savor, if they have affected thoſe Nerves, which are proper to carry the Impreſſion of them to the Brain; We muſt neceſſarily have a living and penetrating Senſe thereof; The perception and certainty of an intimate and of an animated Experience which affects Us, and penetrates Us to the bottom of our Soul, and which ſome expreſs very well, by the term of a lively and intimate *modification* of the Soul.

There is in Nature a Power which handles Us at its pleaſure, and which Rules over Us with an invincible Efficacy; it enters into the perceptive and appetitive Faculty of our Soul, as it were *vi & armis*: It makes in Us, without Us, and in ſpite of Us, a thouſand Idea's, a thouſand Sentiments, a thouſand Paſſions, and a thouſand different Reſentments: It is not only not in our power, to cauſe in Us Heat or Cold, White or Black, the Idea of a Man, or the Idea of a Lyon; But it is not then in our power to ſhut the entry to theſe Sentiments or to theſe Idea's; ſo long as the exterior Organs of our Senſes are open to the Corporeal Impreſſions of the Objects, which environ Us, we cannot either ſuſpend Pleaſure or Pain, or any other Sentiments, or any of the Idea's which we have upon the occaſion of exterior Bodies, which Act upon Ours; Nor can we make that that which cauſes Pain, ſhould produce pleaſure in Us, or what gives Us the Sentiment of Green, ſhould give Us that of Yellow; We cannot at all change the qualiity of our Sentiments

ſiments nor of our Idea's: There is nothing Free in Us in that reſpect, all is Neceſſary, all is Forced, all comes from an Empire, and from a Power invincible and inflexible.

God hath been pleaſed to imprint in Us the Sentiment of his Likeneſs, by the Liberty which he hath given Us; But he hath been pleaſed to give Us and imprint in Us alſo continually the Sentiment of our Subjection and Dependence; He hath been pleaſed to make Us ſee his Sovereign Empire and his Infinite Power, with the Character of his Immenſity expanded thro' All, and thro' All operating by that perpetual Empire, which he exerciſes at the ſame time in all the parts of the World, in making the ſame Idea's, the ſame Sentiments, and the ſame Paſſions continually to enter into the Souls of Men, at ſuch time as the ſame Impreſſions are made in their Brains, either by the external Actions of Objects, or by the fortuitous Courſe, or the irregular Motion of the Blood, of the Spirit, and of the Humors. If we ſhould ſeriouſly reflect upon theſe two ſorts of Operations, of Acts Free, and of Acts Neceſſary, which we experience in Us; as it will be impoſſible for Us not to know our Spiritual Nature, ſo it will be impoſſible for Us to be ignorant of our Dependence, and we ſhould have the heart as well penetrated with Religious Sentiments, with which we ought to be penetrated towards God, as the Spirit inſtructed or enlightned with the clear and indubitable Idea of our Spiritual Nature, and

of the Eſſential Union which ſhe hath with God.

CHAP. XIV.

Acts of Conſcience, Acts of Concupiſcence, Acts of Reaſon, Acts of Paſſion.

WE obſerve in Us in the fifth place, Acts of Conſcience, and Acts of Concupiſcence, Acts of Reaſon, and Acts of Paſſion; for I am not willing to ſeparate things which do ſo much reſemble one another. *Conſcience* is that ſenſibility of Duty, which we have explained and deſcribed elſewhere. Reaſon ſaith and includes more than Conſcience, for Reaſon is that Ground of the Superior Light, which doth not only Regulate Duties, but the Conduit alſo of all ſorts of Affairs. Conſcience imports Reaſon, every Act of Conſcience is an Act of Reaſon; but every Act of Reaſon is not an Act of Conſcience. Concupiſcence and Paſſion are almoſt like Reaſon and Conſcience, Every Act of Paſſion is an Act of Concupiſcence, but every Act of Concupiſcence is not an Act of Paſſion.

Concupiſcence is the Will enticed to the ſide of Senſible Objects; It is the love of Good in general, eſſentially imprinted in Man, and grounded in the Eſſence of the Soul, turn'd out of the way by the Empire of Senſe, to the

ſide of Senſible Good. The Soul loving Good in general, and Spiritual and Rational Good in particular, conſerves the Name of the Will, and is otherwiſe called the Rational Appetite; and this ſame Soul loving Senſible Good, is called Concupiſcence, or the Senſitive and Material Appetite, which is in us an Univerſal Ground of all ſorts of Evil Deſires, and Evil Inclinations, and the true Matter of that which we call Paſſions. This love of Senſible Good, is called ſimple Concupiſcence, when it is not extraordinarily over-heated, and ſet on Fire by the lively Impreſſion of ſome Object, which is that which makes it turn into Paſſion. It is ſimple Concupiſcence, when the Brain is not Imprinted with any Corporeal Image, that preſents to the Soul the lively Idea of ſome Part, or of ſome kind of ſenſible Good. It is Paſſion, when the Impreſſion of any Object hath cauſed to ſpring up in the Soul, a more lively and more touching Idea than uſually, of what kind ſoever it may be of ſenſible Good: This Corporeal Image retraced in the Brain, with Tracks better marked, & more deep doth dilate the Veſſels, which make the commerce betwixt the Heart and the Brain; it ſpreads its Rays thro'-out all the Body, it diffuſes there a Blood more fired, and it cauſes an Univerſal Motion, with a thouſand different Characters, according to the diverſity of the Paſſion.

This Ground of Senſibility for ſenſible Good, This Ground of the Appetitive Faculty, This

Ground of Love of Good in General, turned into ſenſible Love, is the Ground of all the Paſſions of Ambition, of Avarice, of the love of Pleaſures, of tender Friendſhip, and not only of the Paſſions, but of all their Acts, and of all their divers Eſtates, of their Joys and of their Sorrows, of their Hope, and of their Fears, of every Sentiment of the Soul that is called Paſſion.

The Soul is ſubjected to this miſery, by the General Law of her Union with the Body, to have neceſſarily a love for every thing that is preſented to her, under the Idea of a ſenſible Good, or of the Good of the Body, and capable of cauſing her to have agreeable Sentiments; This is the General Law of the Union, and of the puniſhment of God, ſince ſin, which hath diminiſhed to the Soul, the Empire which ſhe had over the Body, hath augmented the Effect of the General Law of the Union. Concupiſcence is natural, and eſſential to Man, ſo far as to a certain Degree: And it is in this Senſe that *St. Auguſtin* ſays, That the love of ſenſible Good might have been to Man in his State *of Innocence*, or (if you pleaſe) of pure Nature; but that Degree of Concupiſcence, in which we are born Children of Wrath, which is a domineering Concupiſcence, cannot be in Man but by the puniſhment of his Revolt, which makes it juſt that he ſhould find, and reſent in himſelf by the Revolt from his Senſible Love, againſt his Reaſon and his Conſcience,

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the diſorder of his Revolt againſt God.

It is by the Law of the Union of the Soul with the Body, that the Soul ſees her Love of Good in General, turn to the ſide of Senſible Good; That ſhe conceives the moſt lively Sparkles of it, as often as any diſpoſition makes the Blood and the Spirits to flow more lively thro' all the Body, upon the occaſion of ſome Senſible Good, which hath been Mark'd in the Brain with moſt profound Tracks: But it is by the puniſhment of ſin, that the Soul hath not command enough over the Fibres, to hinder them from conceiving too much Motion; or to ſtop the vehement Courſe of the Blood and Spirits, which give to the Imagination that ſo Tyrannical force, which it exerciſes over Reaſon.

Men diſtinguiſh the ground of Love into *concupiſcible and iraſcible Appetite*; But this is but one and the ſame Appetite, which is diverſly moved and determined by *Goods* conceived as eaſie, and by *Goods* conceived as hard to be acquired; that is to ſay, that the Soul doth otherwiſe purſue after *Goods* where ſhe ſees not any difficulty, and otherwiſe thoſe *Goods* in which ſhe ſees difficulty, the which excite in her bold and couragious Motions, from whence comes the Paſſions of Boldneſs or Courage, of Hope and Expectation.

A fruitful Overture of Morality.

You ſee here generally what Concupiſcence is

and its Paſſions. It might be uſeful to deſcend into the particulars of all the divers Motions, and of all the divers Acts, whether of Concupiſcence, or of Paſſions, and to explain how we Love and how we Hate, how we Attend, and how we Deſire, how we Rejoyce, and how we are Sad, how we are raiſed up by Courage, and how we are depreſſed by Fear and Deſpair; but it ſuffices to ſay in general for the end of the Deſign of this Eſſay, That the Soul ſuffers theſe divers Agitations, according to the Images of Senſible Good, which are diverſly Engraved in our Brain, and in thoſe Parts of it, where is the Seat and the Organ of that which we call the Internal Senſe, or Common Senſe and Imagination; three Names to ſignifie one and the ſame thing: This ought to make Us comprehend how we ought to watch over our ſelves, for to keep our Imaginations pure, by the uſage of Mortification, by the frequent Suſpenſion from the commerce of the World, and by the practice of Retirement, of holy Reading, and of Meditation; And how we ought to fear the deadly Poyſons of Pleaſure, which add by their uſage a new Concupiſcence, beſides that of Nature, and that of the Puniſhment, and the Curſe of God.

Acts of Conſcience.

You ſee here once more, what Concupiſcence is in Us, and the Paſſions. We do too much experience their Acts, and we cannot likewiſe but perceive in us Acts of Conſcience, and of Reaſon,

Reaſon, contrary to thoſe of Concupiſcence, and of Paſſion: Concupiſcence or the Senſitive and Material Appetite, never Reigns ſo in us, but that the Rational Appetite doth in ſome meaſure oppoſe its Dominations.

The Love of Good in general, doth not ſo ſuffer it ſelf to be carried away to the ſide of Senſible Good, but that there remains ſome Activity and ſome force in it, to drive the Soul to the ſide of Spiritual and Rational Good: Conſcience and Reaſon ſhine always a little in the midſt of the greateſt darkneſſes of diſorder and corruption: Spiritual and Rational, Celeſtial and Eternal Good, make an Interview one with the other, and the Soul always remains ſenſible of it; She takes pleaſure in it, as St. *Paul* ſays, Then even when ſhe is enticed away by Senſible Love. The Law of the Spirit doth always a little contradict that of the Fleſh; This is an Eternal Combate, and from thence came the Acts of Conſcience, and of Reaſon, which are always ſeen in Us ſenſibly, as well as thoſe of Concupiſcence and of Paſſion, to ſerve for a witneſs to God, and for the Juſtifications of his Judgments.

CHAP. XV.

Confuſed Idea's or Sentiments, and clear and diſtinct Idea's or Notions.

WE obſerve in Us in the ſixth place, The Acts of a *confuſed Idea*, or of

pure Sentiment, without any diſtinct Image of the Object which determines them, and Acts of *diſtinct Idea's*: For there are Things which we do not know but by a Sentiment, or an Idea confuſed; and there are ſome who ſpeak thus, and give the Name of a confuſed Idea to Acts of pure Sentiment; and we muſt give leave to every one to ſpeak as he pleaſes, and accommodate our ſelves to the reliſh of all the World, when it doth not embroil or confound any thing, as this here. There are Things then which we do not know but after this manner, and ſuch are all the Senſible Qualities of Bodies; for we know not either Light or Savor, nor Odor, Sound or Color, at leaſt by the Acts by which we perceive them, but by pure Sentiment, without any neat Idea.

We are able well enough to attain by reaſoning, to Form in us a neat and diſtinct Idea of all thoſe Things on the Parts of the Objects, which determin in us the lively Sentiment thereof, which Sentiment penetrates and affects us intimately at their preſence. For Example, We are well able to convince our ſelves by many Reflections, that it is nothing but Light, according as it is diverſly reflected and modified, which cauſes the Sentiments of the diverſity of Color which we have; We may convince our ſelves, that as it is nothing but the diviſion of the Fleſh and the Fibres, that is, the immediate Object of Pain when a Thorn pricks us, ſo it is nothing alſo, but a gentle Titillation of the Tongue and

and Palate, that is the immediate Object of the Sentiment of Savor: But the Idea which we make to our ſelves by our Reaſoning and by our Reflection, is quite another thing; ſo is that which gives us the Impreſſion of the Object, by the Act which we call Sentiment. It is certain, that our Senſations do not by themſelves give us the Idea of any of their Objects. We perceive, White, Black, Light, Heat, Cold, Bitter, Sweet, without knowing what White is, or Black, Light, Heat, Cold, Bitter or Sweet; but only that we perceive them after ſuch and ſuch a manner, which we are not able to make others comprehend, who never perceived them.

On the contrary we have Acts of a neat Idea, and of a clear and diſtinct Image, by the which we are able to make thoſe comprehend that which we know and perceive, who never did perceive any thing of the like. For this is the difference of Knowledges by Idea, and of Knowledges by Sentiment. Strive, for Example, To make a Man who never felt Pain, to comprehend what Pain is. We may ſay the ſame of Pleaſure, of White, of Black, of Green, of Yellow, of Sweet, of Bitter, of Heat and Cold; You ſhall Reaſon to all Eternity before you ſhall be ever able to make that confuſed Idea, which you have of thoſe things after your Sentiments, to paſs into the Spirit of any Man, though of the moſt eaſie and moſt ready Conception; but for the Things which we know by clear Idea, as all thoſe Things which we imagine,

gine, or which we conceive by pure Intellection, ſo ſoon as we have conceived the Idea of them, we are able to Communicate them to others, and Inſtruct them of it. For Example, We have ſeen a Square or Triangle, a Man, a Beaſt, a Houſe; becauſe it is by neat and diſtinct Idea's that we have ſeen theſe things, we are able to deſcribe them, to Paint them, to make them be comprehended as we have conceived them, either by Imagination or by Intellection.

This is therefore a moſt remarkable difference of our Operations, *That we have Knowledges by Idea, either of Imagination, or of Intellection*; and *Knowledges by pure Sentiment or confuſed Idea.* Upon which there is this to be obſerved, That theſe laſt are indubitably the Modification of the Soul, which ſhe receives from Him who exerciſes in her that Empire of which we have ſo often ſpoken, by the which ſhe is Advertiſed of that which is good for, or hurtful to the conſervation of the Body, by pure Inſtinct, without being properly inſtructed or enlightned from the Nature and the Eſſence of the Things, upon whoſe occaſion ſhe receives them. He that keeps the Souls united to Bodies, could have been able to diſpoſe of the Soul for the conſervation of the Body; if he had been contented, for Example, to give them by Idea the diſtinct Knowledge of the diſranging of the Fibres, which is cauſed by that exceſſive Action of Heat, which is called Burning; and yet the

Souls

Souls would have been far from being that way diſpoſed to be affectionated for the conſervation of the Body; they would rather often times have made uſe of that Knowledge, to ſuffer It to be deſtroyed, and to deliver themſelves from their Servitude, if there had not been a Pain, that is to ſay, an afflicting Modification in the Soul, annexed to that Alteration, and that diſranging of the Conjunction, and of the legimitate Situation of the Fibres, which compoſe the Fleſh and the Nerves.

This here is the Secret and the Myſtery of confuſed Operations and Knowledges, or of pure Sentiments; This is the Ligament of the Soul and the Body; The Secret which the Creator hath found to aſſociate the two Natures: The Soul would never have been willing to apply the Body to the Act of Eating, if the Senſible Modification of Pleaſure, which God gives the Soul upon the occaſion of Eating, had not been annexed to the Titillation of the Fibres of the Tongue and of the Palate, which is cauſed by Salts and the Juices of Meats, which inſinuate themſelves therein, and moiſten them.

It hath pleaſed him, who hath thought fit to keep us in this Trial of Body, to ſweeten to us the Priſon of it, and it is by theſe Senſible Modifications he principally doth it. There are a hundred kinds of them, and there's no doubt but God can multiply them yet more, if he pleaſes, as well thoſe that are delightful, as thoſe that are afflicting and dolorous; and it is certain,

certain, that though we have them not now, but upon the occaſion of the Body, yet they are independent of the Body; and God can ſend them into Souls ſeparated from the Body, and into the Angels, if he pleaſes; altho' we do not know that he cauſes it in the Angels, but when he puniſhes the Rebellious ones in Hell, who are effectively burnt, not by an Action of Fire, which alters their Subſtances, for that is impoſſible, but by the Almighty Action of God, who upon the occaſion of material Fire deſtined to Act upon the Bodies of Men, doth imprint upon them that Pain which we reſent upon the occaſion of Fire, and which we call the Pain of Burning.

Moreover, theſe Modifications of the Soul, which render it certain of the good or ill Qualities of the Body, not inſtructed, knowing, nor enlightned from their Compoſition, are divers in the Sentiments which they give of themſelves; but all alike and all the ſame in the Genus and Species of Modification; in as much as there are certain Paſſions of the Soul, which intimately affect, penetrate, and modifie it. Theſe have all of them this in common, that they have indeed an Object out of the Soul; but that this Object is only an Object of Determination or of Occaſion, not an Object of Repreſentation, which they expreſs and repreſent; for the Heat and the Cold that we feel, have not as we have already ſaid, any thing like them (as far as we conceive) out of us; And that Modification

dification wherewith we are intimately affected, when we ſay we are Hot or Cold, is no ways the Image and Repreſentation of that which is in the Organ, affected by the external Object, or in the external Object it ſelf; This is not an Idea, this is a pure Sentiment: This is not a Repreſentation which the Soul makes to it ſelf, but a certain Modification or *Paſſion*, ſo determined as that ſhe is affected againſt her Will, that ſhe hath it: And we muſt ſay the ſame thing of Green and of Yellow, of Bitter and of Sweet, as of Hot and Cold; There is indeed ſomething far out of the Soul, which otherwiſe affects the *Retina* or the Organ of Sight in that which is called Green, than in that which is called Yellow; But the Sentiment of Green and of Yellow, have not any thing which repreſents that which is in the Object, upon the occaſion whereof we have it; There is no Likeneſs betwixt the Green wholly Spiritual, which I have in Me by my Sentiment, and that material Green which is out of Me in the Object called Green.

CHAP. XVI.

Acts of Imagination, and Acts of Intellection, Libertiniſm and Hereſie.

WE have in the ſeventh place, Knowledges of Imagination, and Knowledges of Intellection, of which it hath been ſo often

often ſpoken of; but we muſt not fail to obſerve the difference of them, becauſe that one of the fruitful Principles of our Errors, is to confound Objects Imaginable with Objects Intelligible, or to apply the Imagination, where we ought to make uſe only of the Intellection; and to make uſe of the Intellection where we ought to employ the Imagination. To deſire to know by Imagination that which cannot be known but by Intellection, is the Principle of the Eſſential Errors of *Libertiniſm*, of Impiety and of Irreligion; For thereby it is that there are ſome who are ignorant of God, of Spirits, of the Immortality and Spirituality of the Soul, of Eternity, of Paradiſe; becauſe not at all diſtinguiſhing the Intellection from the Imagination, and not being able to believe things of which they cannot form to themſelves the Idea, they fancy that they cannot have an Idea but of things which they can Imagine or conceive with a Corporeal Image, which repreſents ſome Bigneſs or Figure; They believe that Figure and Extenſion are the Eſſential Attributes of things Real; ſo that not being able to form to themſelves any Corporeal Image of God, of Spirits, of Spiritual Souls, of Paradiſe and of Eternity, they fall into the Unhappineſs of Libertiniſm and Incredulity; whereas if they gave attention, that there are things purely Intelligible, which cannot be the Object of the Imagination, as not being able to be conceiv'd under any Bulk, and any Figure or Corporeal or Material

Material Form, but what ought to be conceiv'd by pure Intellection, they will conceive the Idea of all thoſe things, at leaſt a feeble and imperfect one.

And if this be the Principle of the Eſſential Errors againſt Religion, To deſire to know all by Imagination; To deſire to Explain and to know by Intellection the Viſible and Corporeal Nature, is a Principle of the Errors of Philoſophy, which reduces the Explication of Corporeal Nature to idle and abſtracted Terms of Forms and of Qualities, without deſcending to a more particular Examination of the Compoſition of Bodies, which we call Mixt, which are made of the Aſſembly of the Elements: For as not being willing to comprehend and know things Spiritual, but by the Imagination, we muſt of neceſſity be ignorant of them, ſo not being willing to Explain Corporeal things, but by Idea's Intelligible, we leave them eternally in thoſe empty and abſtracted Terms, which give not any particular and diſtinct Idea of them.

It is of Importance therefore to Remark this Diviſion of our *Knowledges of Intellection*, and of our *Knowledges of Imagination*. The Difference is, That the One depends altogether upon the Body; that is to ſay, The Knowledge by Imagination, which is not in Us but from the occaſion of a certain Diſpoſition of the Brain, and of a certain Retracement of the Corporeal Images of the Objects which we Imagine; And the other, that is to ſay, The Intellection do's not depend

depend thereupon, but inaſmuch as it takes occaſion from Objects known by Imagination, to exerciſe it ſelf even upon Bodies, which, as much Bodies as they are, do not ceaſe to be Intelligible, there being this Difference between things Imaginable and things Intelligible, That the Imaginable are Imaginable and Intelligible at the ſame time; but the Intelligible cannot in any manner be Imagin'd. Thus as to the reſt, we call the Acts of the Imagination Corporeal Knowledges: And tho' that there is this Difference between Knowledges by Imagination and Knowledges by Intellection, that That which we Imagine is repreſented under a certain Figure, and a certain Bulk or Bigneſs, and with certain other Corporeal Proprieties; and that which is known by pure Intellection is repreſented and known without any thing of the like; We muſt not for all that go about to fancy, That to Imagine is a Corporeal Act in the Soul: To ſay truth, to Imagine doth preſuppoſe ſome Retracement of a Corporeal Image in the Brain; but the Act of Imagination in it ſelf is wholly Spiritual, altho' it repreſents things after a Corporeal manner, and with a Corporeal Form. This is not only evident by the Reaſon above related, That every thing which is in the Soul is Eſſentially Spiritual, every Modification of the Soul, and every Vital Act, being by reaſon of the Immanence Eſſentially Spiritual; But moreover, becauſe it is evident, that the Act of Imagining, tho' it repreſent

Eſſentially

Eſſentially a Figure and a Bulk, yet hath neither Figure nor Bigneſs; And ſo far are the Images which the Souls make or receive in Imagining, from having any Figure or any Bigneſs, or occupying any Space, that thouſands of them may meet together at the ſame time in one Soul without juſtling one another, and without conſtraining or incommoding one another, which they could not do if they were Corporeal; for Bodies juſtle, incommode, and drive away one another. St. *Auguſtin* did with reaſon admire, that the Heavens, the Earth, and the Sea, ſhould be Lodg'd together at the ſame time in his Head; and he drew from thence this juſt Conſequence, That of neceſſity theſe Images, by which our Soul Figures to it ſelf the Extent of theſe vaſt Bodies, can be no ways Corporeal, nor can they have in them any Extenſion, and that they are no leſs Spiritual than the Soul in which they are engraven, becauſe it is certain that they penetrate one another, and agree together; whereas if they were Corporeal, they would knock againſt one another, and drive one another out, and could not be Lodg'd together at the ſame time in the ſame place.

CHAP. XVII.

Acts of Senſation and, Acts of Imagination, Folly, Frenſie, Viſions.

WE have in the Eighth place Acts of pure Senſation, which come from the Determination of preſent Objects; and Acts of pure Imagination, which come and are in us out of the preſent Objects, as are the Imaginations of Dreams, of confus'd Thoughts, Ravings of ſick Perſons, Folly and Frenſie, and all that which we call Viſions, whether thoſe which are only Illuſions of the Internal Senſe, or thoſe which are ſometimes given from God, or by Dæmons or good Angels.

What pure Senſation is.

The Knowledges which we have of preſent Objects, by their immediate Impreſſion, are call'd Senſations; Theſe Knowledges are not in us but from the occaſion of the Impreſſion which is made immediately by the Objects upon our External Organs, by which it is communicated to the Brain by the continuation of Motion which follows the Nerves, the which from all the Extremities of the Body terminate in the Brain. This Motion carry'd to the Brain, doth engrave there a certain Corporeal Image of the Object; and that moment that this Corporeal Image

Image is engraven in the Brain, He who holds the Soul united to the Body, gives to the Soul an Intelligible Idea of it, with a lively and penetrating Reſentment, and an intimate Certainty of this Image; the which is ſometimes accompanied with a confus'd Sentiment either of Pleaſure or of Pain, of Bitter or of Sweet, of Heat or of Cold, *&c.* And ſometimes it is only a ſimple Certainty of the preſence of the Object, and a pure Image which repreſents it.

Sympathy and Antipathy.

When the Senſation by which one Man doth ſee and underſtand another, is made with a confus'd Sentiment of Pleaſure, and with a certain Agreement which carries a Deſire of being united to him, and which makes a Man pleas'd with him, That is call'd Sympathy; And when on the contrary this Senſation is made with a confus'd Sentiment of diſagreement and ſtrangeneſs, That is call'd Antipathy. You ſee there the general Idea of Senſation, which are the Knowledges that we have by the Determination of preſent Objects.

As for thoſe Acts that are in us without any Determination of preſent Objects, ſuch as are the Acts of Dreams, and the other above expreſſed, they are all of them the Acts of the Imagination, which are never in us but by the occaſion of a certain Diſpoſition of our Brain, which remains from the Impreſſion of paſt Objects,

or which is determin'd by the Courſe of the Spirits and of the Humors, as in Folly or Frenſie; or by ſome Exterior or Superior Cauſe, as in the Viſions and in the Illuſions of the Imagination, caus'd by good Angels or by Dæmons.

Dreams, Folly, Frenſie, and the diverſity of Temperaments and of Genius's.

It is eaſie to comprehend thereby Dreams, Folly, Ravings, Frenſie, the Illuſions of the Imagination, and Viſions. If the Brain comes to be dry'd to a certain degree, and the Blood hath receiv'd a Motion a little more agitated than ordinary, and which is not requir'd in a good Conſtitution and Diſpoſition of the Organ of the Internal Senſe, which we call Common Senſe, it muſt neceſſarily be, that the Impreſſion of former Objects which remains ſtill there, and which are there again retrac'd *de novo*, ſhould be embroil'd, confounded and mingl'd in a thouſand confus'd and precipitous manners, according to the confuſion and precipitation of the Motion of the Blood and Animal Spirits on the one part, and on the other of the Fibres of that part of the Brain which is the Organ of the Internal Senſe; and from thence comes neceſſarily that kind of Folly which conſiſts in a diſorder, and a fantaſtick confuſion of Thoughts, without dependence, without order, and without connexion; For that which we call Good Sence and Judgment, is nothing but the Power and

and the Faculty which the Soul hath, to order and regulate our Thoughts, to ſuſpend and ſtay them, that ſhe may conſider and maintain their connexion and dependence; And ſhe loſes this Faculty and this Power, when the Motion of the Blood, of the Humors, and of the Animal Spirits, or of the Fibres of the Brain, to which are annex'd the Species of things, that is to ſay, the Impreſſions which remain of the Objects, is diſorder'd and embroil'd in ſuch ſort, that the natural order and connexion of theſe Species cannot be obſerv'd and kept, but are confuſedly and tumultuouſly excited and ſtirr'd up by a tumultuous and irregular agitation of the Organ in which they reſide.

There are divers ſorts of Follies; there are the Furious and the Peaceable, there are the Rejoycing and the Melancholy, and there are general ones, and particular ones, which are faſtned to one ſingle Object: And all theſe diverſities do proceed from the diverſe manner whereby the Brain is diſorder'd; and it would be eaſie to Explain them particularly, if there was occaſion. It is ſufficient to ſay, that in what manner ſoever Folly ſubſiſts, it is the greateſt Humiliation of our Nature, and that which gives us the beſt Proſpect of the Miſery of the Servitude of our Souls, in the preſent Eſtate of Union with the Body; ſince they loſe by Folly the Empire and the Liberty of their Thoughts, being forc'd to follow the fantaſticalneſs, the perplexity, the diſorder and the confuſion of the irregular

Motion of the Brain, either too much dry'd and burnt up by Choler and Melancholy, or too much overflow'd, or too much moiſtned by Phlegm, without being able either to ſuſpend or ſtop them, or to haſten or advance them. This lets us ſee the Limitation even of our Spiritual Nature, which is Finite even in the moſt Divine Perfection that ſhe poſſeſſes; for this diſorder of the loſs of the Empire and of the Liberty of Thoughts happens in Man, becauſe he doth not poſſeſs as God doth, an Infinite Liberty, that is to ſay, an Infinite Empire, but only a Finite Liberty or a Finite Empire over himſelf; For it is this which makes, that God, as the Univerſal Cauſe, doth not reſpect this Liberty of Man, but determines in his Soul Thoughts conformable to the Agitations of his Brain, which is the Occaſional Cauſe by which he is determin'd in this Quality of Univerſal Cauſe, to give Thoughts and Idea's to the Soul: God concurs with Fools as he doth with Natural Cauſes, for the making of Monſters; he follows the Motion of the Brain as a Neceſſary Cauſe.

Raving doth not differ from Folly, but by the Intervals which it hath, and becauſe it is only an Accident, and a tranſient Symptom of a Fever, which too ſtrongly agitates the Brain. Frenſie is but a violent Raving, and both the one and the other let us ſee, that there muſt be a Superior Power, who with an abſolute Empire Determines our Thoughts from the Occaſion

of

of the Motions of our Brain, and Confirms by a ſenſible Argument, all that we have ſaid concerning the Union of our Souls with our Bodies, and concerning the continual Action by which we believe that God Determines our Thoughts and our Sentiments, from the Occaſion of divers Impreſſions which are made on our Bodies, either by External Objects, or by the Fermentation of their proper Humors. If we reflect ſeriouſly upon it, we ſhall ſee, that it is not at all poſſible to think, that the Soul in theſe States of Folly and Frenſie ſhould make in her ſelf her Thoughts; We ſhall be perſuaded that ſhe receives them from that *Superior Power* which unites her to the Body, and which Acting as an Univerſal Cauſe, hath no regard to the incongruity of theſe Thoughts, as it hath no regard to the incongruity of Monſters, in the Motions which it gives to the common Matter of the Univerſe, by its inviolable and infallible Laws, but makes the Fortune of the Diſorder, and of the Diſranging of the Harmony of the Body, to follow and run upon the Soul, not ceaſing to determine her Thoughts according to the Occaſion which that part gives her thereof, and that common Center of the Organizanization which it hath eſtabliſh'd for the occaſional Cauſe of its Eſſential Concourſe, or of the Action by which it Enlightens us. God Determines the Thoughts in Madmen and in Fools, by the immutable Laws which he hath Eſtabliſh'd in the Union of Bodies with Souls;

which is, To give Idea's upon the Occaſion of the Corporeal retracement of Objects which are made in the Brain, without having regard either to the Order or to confuſion of the Thoughts.

Viſions.

The Illuſions of the Imagination, by which Men believe they ſee by Intervals, Things which in effect they do not ſee, are a kind of ſhort and tranſient Folly; and they are made by a deep and lively retracement of ſome particular Species, which ſo occupie the Organ of the internal Senſe, that the other Species there remain as it were all of them defaced; from whence it happens, that the Imagination of it is livelily determined: And as this is the effect of lively and ſtrong Imaginations, to repreſent Things abſent as if they were juſt preſent, and as if they actually ſtruck the Senſes; ſo it happens from thence, that Men do believe they ſee that which they do not ſee, becauſe they judge that the Image that they have of it, is determined by the preſence of the Object, not minding that it comes from the Imagination only; and thus it is that there are a thouſand ſorts of Illuſions, and vain and chymerical Viſions in certain Spirits, which we call *feeble* or *weak*; tho' indeed they are too ſtrong, becauſe that theſe ſorts of Illuſions proceed not but from an exceſſive force of the Imagination, the which is a true and real weakneſs of Reaſon; ſince the Imagination is never

exceſ-

exceſſively ſtrong, but Reaſon is thereby as much weak, becauſe the Power of Reaſon is to rule over the Imagination, to redreſs, to correct it, to ſuſpend its Operations, and to conſider it nearly, to ſee wherein it exceeds: The ſupernatural Viſions which come from God, are when God as a particular Cauſe makes a miraculous and ſupernatural Impreſſion in the Imagination, that is to ſay, which doth not at all come from the neceſſary conſequences of the Courſe of the natural Motion of the Blood, of the Humors, and of the Spirits; and thoſe which come from good and evil Angels, are made by the Natural Empire that Angels have over Bodies, by vertue whereof, they ſtir up Images in the Brain, which determin God as an Univerſal Cauſe, by the Law of the Union of the Soul with the Body, to give Idea's and Thoughts, of which the Corporeal Images are the occaſional Cauſe; for be it what it will, an Angel or a Devil, which retrace a certain Object in our Brain, God gives us neceſſarily the Idea of it by that immutable Law of Union which we have often explained, which is no other but the confuſed Idea which Philoſophers commonly expreſs by the Term of *Concourſe*, which they conceive as the Univerſal Influence, and perpetual and neceſſary Action of the Creator, acting as an Univerſal Cauſe, and animating by his Intimate Co-operation, and by the moſt efficacious influence of his Life and of his Power the whole Univerſe, reduced to a clear

and

and diſtinct Idea, under the name of the *Action*, by which God makes and entertains the Union of the Souls with Bodies.

The diverſity of Temperaments, and of Genius's.

After which, there remains nothing more to be ſaid upon the occaſion of this difference of the Operation of the Soul, unleſs that it is thereby eaſie to comprehend, that all the diverſity which is obſerved betwixt one Man and another, do's not come but from the diverſity of the Temperament, and from the material Structure and Harmony of the Body, and from the greater or leſſer Diſpoſition, whereby the Objects which ſtrike the Senſes, are lively repreſented to the paſſive or to the active Faculty of the Thinking Soul; for if one is Choleric, and the other Phlegmatic, it do's not at all happen, becauſe the Soul of one is more lively and more ſenſible than the Soul of another; but becauſe the ſame things do more hurt the Brain of the one, and leſs hurt the Brain of the other; and it is in the ſame manner with the advantage of the Underſtanding, of the Judgment, and of the Memory, and of the other Natural Qualities: But let us go on and ſee further, what other Operations our Souls make in our Bodies.

CHAP.

CHAP. XVIII.

Acts of Spiritual Reminiſceney, and Acts of Corporeal Memory.

WE obſerve in the ninth place, Acts of *Reminiſcency* or of Remembrance Spiritual, and to ſpeak *properly Inorganical*, and Acts of Corporeal Memory, or of *Mechanic* Memory, if we may be admitted to ſay ſo; for if you obſerve, you will find that beyond or above that Organical Mechanic Memory, which determins (in the ſame order, and in the ſame connection that it hath received them) the Species and the Motions of the Fibers of the Spirit, from whence are formed the Motions of the Muſcles of the Throat and of the Tongue, which make us recite or ſing truly, an Air without dreaming of it, or thoſe of the Feet, which make us dance a Currant or a Ballet; There is another Species of Memory, by which we conſerve the moſt abſtracted Idea's of Sciences, in all the order and all the *Arrangement* that Demonſtrations make of them; for tho' Corporeal and Mechanic Memory ſerves to theſe Sciences, for conſervation of theſe Kinds of Terms which ſerve thereto, yet it is undubitable that there are a thouſand ſorts of Knowledges wholly intellectual, which we have acquired by Speculation and Reaſoning, the

the remembrance of which remains with us, which do's no way depend upon that Organ of the Corporeal Memory, which goes like a Wheel, or like a Clock, ſo long as it hath Line and Weights; for tho' this Corporeal Memory is loſt, this Spiritual Reminiſcency remains; and ſo far is Reminiſcency or Spiritual Memory from being weakned by Time and Old Age, that ſhe is always growing more perfect; for we ſee that abſtracted and ſpeculative Sciences are perfectioned more and more, tho' the Memory diminiſhes in ſpeculative Men.

There might be a thouſand Reflections made upon this double Memory, for the Corporeal on the one ſide operating, as ſhe do's ſenſibly by Spirits, without the determination of the Soul; and often times without her participation, from whence proceed a thouſand marvellous Effects, as to obſerve the Order, and the Dependence of Tones and of Pauſes, or Cadences in Singing or in Dancing, and to repeat thouſands of Words in the Order that we have learn'd them, may ſerve for a ſenſible Demonſtration of the inutility of the Principle of a Knowledge like to ours, which we ſo imprudently give to Beaſts; Since it is certain that Memory makes us Sing and Dance without our dreaming of it; And on the other ſide, Reminiſcency and the Faculty (wholly Spiritual of the Soul) of Remembrance, make us ſee in our Souls their Spiritual Quality and Nature, by the Immenſity of its Idea's, of its Principles, and

and of its Conſequences, and by the enchaining of the one with the other, which ſhe Treaſures up in her ſelf.

CHAP. XIX.

Acts of Spiritual Reſentment, and Acts of Corporeal Paſſion. The difference of Pleaſure and Joy, of Grief and Sadneſs.

WE obſerve in us in the tenth place, Acts of Spiritual Paſſion, and Acts of Corporeal Paſſion; for we have not only Pleaſures and Pains, but we have Joys and Sorrows; Things altogether different. Pain and Pleaſure are Senſations, theſe are Modifications and confuſed Sentiments of the Soul, which affect it and penetrate it, without Enlightning it; but in reſpect to the conduct of the Body, by Relation to which, they inſtruct it, teaching it to apprehend what is good and what is ill for the Body, by way of Inſtinct. A Joy and Sadneſs are Paſſions, or Acts and Reſentments of the Appetite of that Love which we have ſaid, caries us towards Good, and do flow from the Idea o the Opinion which we have of it.

The difference of Pain and Sadneſs.

Pain is very different from Sadneſs, not only in the Sentiment which the one and the other gives us, but alſo in the manner whereby

whereby the one and the other enter into our Souls. Pain is made in us, without us; it enters indeed by our Senſes, but it is not us who open the Gate of our Soul to it, we are very willing to keep it ſhut; it makes way, it enters, it penetrates it in ſpight of us, and independently of our Reflections, even to the bottom of our Soul: On the contrary, we open the Gate to Sadneſs, it enters by our Thought and by our Reflection; and it is after the ſame manner, with Pleaſure and Joy as it is with Pain and Sadneſs; Pleaſure is a Sentiment like Pain which is made in us, without us, independent of our Thought and of our Reflection; and Joy on the contrary, enters by the Gate of our Thought, and of our Knowledge or Reflection.

Joys Corporeal, and Corporeal Sadneſſes.

And as Pain and Sadneſs, Pleaſure and Joy, are divers Operations in us; ſo there is likewiſe in us a great difference of Joys and Sadneſſes; we have two ſorts of them, which we may call Corporeal, and we have ſome which we may call, and which we have always called Spiritual; both the one and the other are Paſſions of the Soul, for they are the Acts of the Appetitive Faculty, which we otherwiſe call the Will; not by way of free Determination and deliberate Act, but by way of Reſentment and Emotion, and this is properly called Paſſion. We have Corporeal Joys and Sadneſſes,

not

not that the Body can have any reſentment of Joy or Sadneſs, for it cannot have them in any manner; but becauſe we have them upon the occaſion of the Body, or by the Principle of the Senſible or Corporeal Appetite, which is the love of Senſible Good. Corporeal Joys and Sadneſſes do ariſe in Us theſe two ways; either becauſe the violent Paſſion of love for ſome Senſible Good, hath a happy or unhappy Succeſs, from whence Joy and Sadneſs ſpring up by a neceſſary Reſentment, or becauſe the Humours of the Body (of which there are ſome Earthy and Melancholy ones, which lock up the Fibres of the Brain and Heart, and thereby give occaſion to ſad Thoughts, Conditions, and Diſpoſitions; and ſome that are ſweet and gay, which dilate the Heart, the Spleen & the Brain, and make the Blood and Spirits flow eaſily through every part, and thereby occaſion agreeable and joyful Thoughts) do determin the Diſpoſition of the Brain, and the reſt of the Body to be the occaſion of the Reflections and Motions of Joy and Sadneſs.

Spiritual Joys, and Sadneſſes.

We have on the contrary, Spiritual Joys and Sadneſſes, which are the true Paſſions or true Reſentments of the Rational or Spiritual Appetite; for altho' they are formed with much more Deliberation and Reflection than Corporeal Joy and Sadneſs; they are truly Spiritual Paſſions, becauſe

becauſe the Reſentment that forms them, is not an Act of the active or determinative Faculty of the Soul, but of that kind of Power and paſſive Faculy, from whence ſpring up all the Reſentments of the Appetite.

Natural and Supernatural Joy and Sadneſs.

Spiritual Joy is ſometimes a Joy purely Rational, and which comes from the Knowledge of the ſweetneſs of Repoſe, of the good Order of Affairs, and of the Society and Fidelity of Friends; and ſometimes it is a Celeſtial and Divine Joy, as is that Joy which the Conſcience and the Sentiments of Grace gives, and of Eternal Hopes, which *St. Paul* calls *the Peace of God, and the Joy of the Holy Ghoſt, or in the Holy Ghoſt.*

Penitence.

We muſt ſay the ſame thing of Sadneſs; for there is alſo a Spiritual Sadneſs, which doth not at all reach up to God, but which regards nothing but the Natural State; and there is a Holy and Supernatural Sadneſs, which is cauſed by Penitence, that lively Sentiment, and that lively and penetrating Reſentment of the unworthineſs of Sin, from whence flow thoſe Sacred Tears which render the Soul ſo pure and ſo fair before God, for they are like a vehement Fire, which conſumes in us all the Matter and

all

all the Impurity of Sin. But let Us generally remark the difference of our Natural and of our Supernatural Operations.

CHAP. XX.

Acts Natural, or Natural Operations; and Acts Supernatural, or Operations of Grace.

THERE is in the eleventh place, a moſt eſſential and moſt important Diviſion and Difference to be obſerved, of which the Experience is conſtant and indubitable from our Operations and Acts, which ought not here to be forgotten; to wit, the Diſtinction and the Difference of our Natural Acts, or our Natural Operations, and of our Supernatural Acts, or our Supernatural Operations: For there is inconteſtably in Us in all our Faculties, beſides their Natural Acts, Operations Supernatural, which make an Impreſſion there of that almighty Vertue, and of that inviſible Force from above, which we commonly call *Grace.*

This Eternal and Soveraign Power which Rules over us, and which Acts continually in us (enlightning us by all the Idea's, and all the Images which we have of things, & penetrating us with a thouſand divers Sentiments, ſometimes of Pleaſure, and ſometimes of Pain) is called Nature, when by reaſon of the communication of Motions, & of the Corporeal Impreſſions which arrive

as far as the Brain, it Acts in us by the general Wills, and the immutable Laws of its Natural Providence, which have no other end but the beauty and the conſervation of the viſible World; But when by other views and for other reſpects, when for the final Building of its Eternal Temple, when for the formation of its Eternal Court, if we may be permitted to ſay ſo, when for the accompliſhment of the favourable Decrees of its Predeſtination, freely made for the Conſummation of its Elect, which is the Object of a Providence, entailed and combined in a thouſand manners upon the former; when in this View it Operates in Us for to correct the Corruption, or to aid the weakneſs and inſufficiency of Nature for our Sanctification; it changes its Name, and is called *Grace*.

Thus there is in us Nature and Grace, or the Operations of Nature, and the Operations of Grace; and Grace is almoſt no leſs viſible than Nature.

The Libertines, thoſe Fooliſh and Raſh, and at the ſame time Groſs and Carnal Spirits, who judge of every thing by their Senſes, under pretence that Grace is neither to be ſeen nor to be felt, though it is felt inwardly as ſenſibly as the moſt Corporeal Objects, and tho' it hath by the inward Sentiment an indubitable Evidence, I ſay, the Groſs and Carnal Libertines will affirm, That all that we ſay of Grace, is nothing but a Dream and a Chimera, becauſe they pretend that Grace is a Fancy, which hath

no

no other Reality than that which the Fanatical Imagination of ſome ſuperſtitious and ſick Spirits hath given it. But the Judgment and Deciſion of ſuch People ought not at all to put us to a ſtand; but on the contrary, it rather makes for the Truth, and effective Reality of Grace, that it ſhould be called in Queſtion by theſe Fanatic Enemies of all Truth.

Grace makes it ſelf appear at all times in the World, and eſpecially ſince the accompliſhment of the Myſtery of God in the Fleſh, encompaſſed with a Light and a Brightneſs, ſo evident, that we may as well doubt whether there be a World, as to doubt there hath been brought in by Chriſtianity a New Light of the Myſteries and Precepts of Morality and Divine Truths; We may alſo as ſoon doubt of that which is called Nature, as of that which is called Grace, or of a Supernatural Principle, which (contrary to the impure and corrupt Inclinations of Nature, always inclined towards the Earth) doth turn and elevate our Hearts and our Spirits towards God, towards Eternity, and towards Heaven, and makes us find ineffable Taſtes and unſpeakable Delights in Humiliation and Sufferings, and in the greateſt Abnegation, and the greateſt Crucifixion of the Senſes. Chriſtianity is Eſtabliſhed in the World by a Force and a Vertue indubitably Heavenly and Divine, which Operates more Miracles in the Spirit, and in the Hearts of Men, than in the Corporeal Nature, whereof ſhe appears ſo

highly and ſo indubitably a Miſtriſs; ſince ſhe hath changed the Laws of it in all its Parts as ſhe pleaſed, with an Empire, the moſt Abſolute that ever was. This Force and this Verture ſo unqueſtionably Heavenly and Divine, which hath raiſed the Dead, and imprinted the Marks of its Soveraign Power, and Omnipotent Empire upon all Viſible and Corporeal Nature, hath Acted and Operated with the ſame Power and the ſame Empire, upon the Hearts and upon the Spirits, and it continues to Act and to Operate after the ſame manner: And as its Operation is called a Miracle, when it Acts and Operates extraordinarily upon Corporeal Nature; ſo it is called Grace, when it Acts and Operates upon our Souls, for our Sanctification and our Salvation.

Grace then is inconteſtably ſomething that is as Real as Nature; and there are in us by conſequence, moſt real Operations of Grace, which is of Importance to obſerve and to diſtinguiſh well, and to keep unmixt by the inward and indubitable Sentiment which we have of it. Grace Operates in Us in ſuch manner, that what it Operates in Us, is our Operation, and our Operation is its.

It Operates in Us ſometimes by way of Light or Illumination, and ſometimes by way of anticipating or preventing Pleaſure and Delectation; and it Operates after this ſort in two manners, by tranſient Acts, and by permanent and ſetled Habits. Tranſient Irradiations, whether

whether they be by Illumination, or by Celeſtial Delectation, which we commonly expreſs by the Name of Inſpirations, are that which we call Actual Grace; and thoſe permanent and habitual Diſpoſitions of holy and righteous Inclinations and Affections, which keep the Soul turned towards God, tyed to Duty and to Vertue, and determined to the Obſervation of the Divine Law, are that which we call Habitual Grace or Divine Charity. For that which we call Habitual Grace, hath nothing in it that is Phyſical beyond Divine Charity, or that happy Situation and Diſpoſition of the Heart, which regards and loves God and Duty as the Soveraign Good, with a firm and inconcuſſible determination of the Will, from which nothing can draw it, until Human Liberty coming to be too looſe, doth ſo diminiſh the Heavenly Impreſſion, ſo that Temptation is able to prevail; that is it which makes the ſad *Falls* of the *Juſt*.

There are ſome who conceive that this Heavenly Impreſſion is not ſo much for the producing of Actions, Holy and Juſt in themſelves, as for the producing them of a certain Faſhion whereof they have not, and of which they do not give any diſtinct Idea; They believe that it is Eſſential to our Actions, that they are made by a Supernatural Principle, to the end that they may be agreeable to God, and worthy of that Eternal Recompence, which St. *Paul* calls the Crown of Juſtice. But that is altogether a

pure Illuſion of certain School-men, who conceived it after that manner. Grace is neceſſary for the Foundation of Holy and Juſt Actions themſelves, and not only for ſome Circumſtance whereof they might ſtand in need, to make them worthy.

This would be meer *Pelagianiſm*, and moſt Groſs to believe, That we can without the inward Delectation of Grace, preſerve Continence, pardon our Enemies, and love God above all things, by an Effective Love and Efficacy, which withdraws our Heart from the World, and from our Selves, and ties it to that Eternal and Soveraign Beauty. It is Grace which draws us from Time, from the World, and from our Selves, and makes us taſte God and Eternity. It is Grace which cauſeth Us to do all the Good which we do; for all that we do without Grace is poyſoned and corrupted by ſome ſecret return of Self-love, which is that Venemous Root whereof St. *Auſtin* ſo often ſpeaks, which Poyſons all that it touches, and even all that it comes near.

How Grace is Efficacious.

It is demanded whether Grace be Efficacious by its ſelf, or whether it be only by the free Determination and Co-operation of Human Will? But beſides, that this may not perhaps be a place to decide Quſtions of this Nature, There is nothing perhaps but an Equivocation in all the Diſputes which

which Christians can have amongst themselves thereupon. For since there are two certain Truths amongst Christians, that Grace of it self is Victorious over the impure Delectation of Concupiscence, whereof it invincibly suspends the Charm, by the Heavenly and Inward Tast which it gives Us of God, of our Duty, and of Eternal Happiness; and that at the same time it regards our Liberty, or at least it doth not restrain it, leaving Us to our own Choice to Co-operate with it or not: It seems that amongst Christians, it ought necessarily to be acknowledged, that in one Sense, Grace is Efficacious and Victorious by it self, and that in another it is not so: It is Efficacious by it self against inordinate Desires, but not against our Liberty; for it invincibly suspends the Charm of Concupiscence, but it doth not at all invincibly engage our Co-operation so often as it Opein Us. I say, so often, because it is of that we are Discoursing: But for certain Occasions, there is no doubt but Grace doth engage Us.

CHAP. XXI.

Seven or Eight Differences of our Acts of Intellection. And how God Acts perpetually in Us, in the two Capital Faculties of our Soul.

WE observe in the twelfth place, Seven or Eight notable Differences of divers Acts of *pure Intellection*; for we have of them in the first place, Notions which are Applicable to a thousand divers Subjects, as are all those Idea's which we call in the Schools *Abstracted* or *Universal*, by which we conceive Essences and Universal Natures, without any individual Difference; as for Example, The Idea of a Circle, of a Square, of a Triangle, the Idea of a Man, of an Angel, of a Lyon, of a Stone in general; and on the contrary, We have such as are singular and individual Idea's, which cannot be applied but to one certain determined Object, which they Represent or Conceive. We have in the second place, Such as are directly in View, and others that are in View by Reflection, by which we come again upon our simple View, and compare the one with the other, for to observe their Diversities and their Singularities. We have in the third place, A simple Conception or Representation of Objects, which we call *simple Apprehension*; and we

we have the Judgment and the Compariſon thereof, by which we decide the Relations and the Agreements of Things, their Equality, their Identity, their Diſproportions, *&c.* We have in the fourth place, Aquieſcence and deciſive Judgment, by way of Affirmation, or by way of Negation; and a Doubt or Suſpenſion, and Ballancing of the Deciſion in the Obſcurity of Things, or in the Equality of Reaſons, which is called *to Doubt.* We have in the fifth place, Simple Speculation of Objects, without any Motion of the Spirits, to go further: And an Effort and Agitation of the Thought, to extend Knowledge, and to paſs on from that which we knew, to that we do not as yet know, which is that proper Species of Reaſoning, which brings into the World all the Arts and Sciences.

In Relation to all theſe different Acts of the Intellection, there is this to be obſerved, That it is not but by pure Accident, conſidering the State of Union with the Body, that they depend upon the Diſpoſition of the Body; for they do'nt depend upon a Configuration, Determination, or a particular Diſpoſition of the Brain, or of any other Part or Humor of the Body, as the Acts of Imagining, of Remembring, of Paſſion, and of Perceiving by proper Senſation; but in what Eſtate ſoever the Body is, provided that the too vehement Motions of the Spirits, and of the Fibres of the Brain, leaves the Soul her Liberty of Thinking, The Soul exerciſes all theſe divers Acts, upon all Objects which can be

be preſented to it. Secondly, We ought to obſerve, that all thoſe Acts are the proper Acts of the Active Faculty of the Soul, and by conſequence, Acts Free in their Nature, which are not neceſſary or conſtrain'd, but by Accident, and by particular Rencounters; for whether God gives them for Recompence of their Hope, or the Attention of their Spirit, as ſome conceive; Or whether the Spirit makes them it ſelf, by the Light which it hath once received from God, to diſcover the Eſſences of Things, in ſeparating that which is Eſſentially agreeable to them, from thoſe which they have not but by Accident, and as it were *Acceſſorily*, as well as the Proportions and Relations of Equality, or Inequality, which are in them, as others have more willingly conceiv'd it: It is hower, always true to ſay, That the Soul forms theſe Idea's and theſe Notions: Since it is certain, that ſhe forms them at leaſt by her Attention, that is to ſay, that ſhe renders her ſelf Attentive by her ſelf, and by her own proper Choice and Determination; from whence there comes to her afterwards, theſe Idea's, and theſe Notions, as hath been ſaid already.

That God Acts perpetually in Us, in our Perceptive Faculty, and in our Appetitive Faculty.

After this particular Account, I do not ſee that one could wiſh for any thing more, to be fully

fully inſtructed of the manner how our Souls Are, and Operate in our Bodies; unleſs it be that there is this general Reflection, to ſpread over all that hath been ſaid, That it is God who is indubitably our Light and our Life, who Operates in Us, in all theſe divers Acts of our Perceptive Faculty, and of our Appetitive Faculty, in the ſame manner, that he perpetually Acts in our Spirits and in our Hearts; in our Spirits by the Act of his continual Illumination, and in our Hearts by that of his *inſurmountable and invincible Attraction*; for that which we call in Us the Heart and the Will, or the Appetitive Faculty, is but a vehement and an invincible Deſire, by which God draws us to himſelf, under the confuſed Idea of Good, of Pleaſure, and of Happineſs, which are not to be found but in him: And as all the Acts of the Perceptive Faculty, are but only different Modifications of his Eternal Illumination, which Operate in Us in an hundred divers manners; So all theſe divers Acts of our Appetitive Faculty, all theſe divers Reſentments of our Paſſions, are but the divers Modifications of that Deſire, and of that Motion, of that *Attraction*, and of that Ardor ſo enflamed with Pleaſure, and with Soveraign Good, by which he perpetually draws us to himſelf, which is the Principle of that Inſatiability of Deſires, and of that perpetual Emptineſs of Heart, which nothing can ſatisfie and fill, till it be filled by Himſelf; Him of whom St. *Paul* hath ſo well ſaid, That

a time

a time will come, and that He ſhall be *All in All. Erit Deus Omnia in Omnibus.*

It is in God that we See and Perceive, all that we See and Perceive; And it is in God that we Love and we Deſire, all that we Love, and all that we Deſire; It is from God that we receive all our Light, and it is in God that all the Motions of our Heart do center. We know not at all that it is He that ſearcheth us, but it is He who is the true Object, and the true End of all our Purſuits, as He is the Principle and the Mover of them: It is He that drives us on, and who Stimulates Us in all our Deſires; and it is He who is the Center and Term of all our Deſires.

Our Poor Soul goes groping through all the Bodies, which environs it, ſearching for a Pleaſure and Contentment, which ſhould ſatisfie it; and it is God who is that Soveraign Pleaſure, which makes the Soul thus ſearch after it. Our Soul regards God, by all its Being, and by all its Motion, and God regards the Soul, as it were, by all the Rays of his Infinite Eſſence; She holds faſt to God on every ſide, if we may be permitted to ſay ſo; & God ties Himſelf to her by a thouſand Regards of his Puiſſance of His Bounty, and of His intimate and continual Influence. We cannot ſeparate our Souls from God, nor God from our Souls; We can know nothing clear of them, but as far as we ſee and know God wholly united, and wholly applied to her; and that we do not ſee them all turned towards God, either to receive from Him their Light,

Light, or to dart themſelves towards him, to the end, they may find in Him their Satisfaction and their Joy, their Contentment and their Soveraign Felicity: The Body doth a little interpoſe betwixt them, but this is it which compleatly gives us Knowledge of our State upon Earth.

CHAP. XXII.

Man upon Earth, and the viſible Point wherein He ought to regard himſelf, for to comprehend His State, and his Dutics of this preſent Life.

OUR Souls being the chiefeſt part of Us, as we have ſeen, that are in Relation to God; Our Bodies are given to them for a Trial, and for a Matter to Exerciſe themſelves upon: Our Souls are Eſſentially United to God, and God removes them as it were from Him for a time, placing them, and keeping them in the Bodies, to ſee if they can pierce the Vail of them, and break thro' the Wall to go to Him, by their Free and Voluntary Union, which He would have them add to their Eſſential Union: The Bodies which he gives them, as it were a Burden, and for a Houſe upon the Rode of Eternity, are the only thing that can ſtop them, and make them to wander, and be loſt in that Courſe: The Bodies which are to God in the Quality

Quality of the immediate Cauſe of the Union of Soul and Body; the occaſion of the determination of Idea's and Sentiments, which He gives to the Souls, are to the Souls the perpetual occaſion of their Ruin, and the obſtacle of their Free and Voluntary Union with God. Man is thereby a Compoſition of Body and of Soul, which holds to God both by the one and by the other, and to Men thro' God chiefly, who unites us all in Himſelf, one to the other, as in the common Center and Principle of our Being, and of our Life; and afterwards, by the Body, which unites all of us again, the one to the other, by a thouſand Relations, either of Duties or of Buſineſſes, into a Natural Society firſt of all, and then into a Politic Society.

Such is Man, or to ſay better, ſuch is the Soul in the Body; ſhe is there equally a Tenant to the Viſible World by the Body, and to the Intelligible World by her Self; a Tenant to God Eſſentially by her Self, and acceſſorily and accidentally, as it were to all the Viſible World by the Body, and even to created Intelligences, to whom is committed ſome Intendance or ſome Direction over the Viſible World, who are able to Act upon her, in Acting upon the Body. She is there a Tenant for God, as it were in a Incloſed Field and Amphitheater of the Body, againſt the Fleſh and the Senſes, and againſt all the Viſible World, *&c.* Even againſt that Rebellious part of the Inviſible World, againſt thoſe unhappy Spirits, who have been

been permitted to tempt, and to try by their Aſſaults the Fidelity of Souls, deſtined to fill up the places, that their Rebellion had left empty, in the Heavenly and Eternal Court.

There you ſee Man in his preſent State; there you ſee the beſt of Proſpects, in which he ought to be regarded, for to know well his State in the Body, and in the preſent Life, from whence do ariſe all his Duties; whether thoſe which ought to Regulate us, in Relation to God and our Selves, or thoſe which ought to put us into Order, in Relation to other Men, during the Courſe of this Mortal and Tranſitory Life.

There is nothing that Men do ſo ill comprehend and conceive as Life; I ſpeak here according to common uſage, which calls the preſent Life ſimply Life, though it be only the Shaddow of the True Life which is to come, as ſhall be ſaid in its proper place. We conceive the preſent Life, as if it were all the Life of Man, and as if we were not in the Body, and in the preſent World, but for Ambition, and for Vanity and Pleaſure, *to See and to be Seen*, to enjoy the preſent *Good*, and to make to our ſelves a Felicity wholly Corporeal, in the vain Honors and the vain Pleaſures of this World; Man blinded by Self-love, and by his Pride, looks upon himſelf in his Body, to be in the midſt of this Viſible World, as it were the Center of himſelf, and of all things: He makes to himſelf an Idea of Independency, in Relation to every thing that is above him or about him:

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He believes there is nothing, but what is owing to him and his Paſſions, and he believes all is reducible to him, and that there is nothing but what ought to ſerve his Deſires and his Pleaſures. He knows not any Duty; He believes himſelf wholly Free, and wholly Maſter of himſelf, *Se Liberum natum putat*, ſaith the Divine Writer, and he believes it too! But to undeceive himſelf, he need only reflect upon what hath been Explained and Cleared, of the manner how our Souls are in our Bodies; for ſo far is He from finding himſelf Free, and Disfranchiſed of Duties, and of being Independent and Maſter of himſelf; That he will find himſelf charged with all the Parts of Duty accountable to God, to Himſelf, and to all Mankind, to the Future Life, and to the World to come; He will underſtand that That which he calls Life, is but a Tryal or a Proof; That Time is for Eternity, and the preſent World for the World to come; That all his Being is Eſſentially Relative to the Supream Being; That he owes all to God; That he owes a thouſand things to himſelf, contrary to his moſt lively Inclinations, and that he owes no leſs to all Mankind: Inſtead of his Imaginary Independence, he will ſee in himſelf nothing but Dependence and Servitude. And ſo far will he be from finding himſelf in the Body, and in the Viſible World, as it were in that Garden of Pleaſure, which he Figures to himſelf (as the *Scripture* ſaith) into which he is only ſent to gather the agreeable

agreeable Flowers and Fruits, he will find himſelf there as it were in an Encloſed Field, or an Amphitheater, where he hath nothing to do but to ſtruggle and to combat; but let us ſee from thence how the Particulars of our Duties do ariſe.

CHAP. XXIII.

How the Conviction of all our Duties, and eſpecially of our Duties towards God, doth ariſe from thence.

ALL our Duties do ariſe from the Relation which we have with God; from the Alliance which we have with Mankind, whether it be by the Soul or by the Body, or by God himſelf; and from the Engagements which the Soul hath for the Body, and the Body for the Soul: for Duty is Eſſentially an Order of Relation and Reſpect, of one thing to another, and the manner how our Souls Are, and Operate in our Bodies, doth diſcover to Us all the Engagements of Order, of Reſpect, and of Relation, which our Souls have towards our Bodies, and our Bodies towards our Souls; and which we have Eſſentially with God, whether it be in the Soul or in the Body, and accidentally with Mankind; whether thoſe which we generally have with all Mankind, or thoſe which we particularly have with ſome

one or other amongſt them, partly by the Body, and partly by the Soul.

Our Duties towards God.

We have as many Relations to God, as he hath Regards in his Divine Attributes and Eternal Eſſence, which have Relation to Us; and as there is nothing in that Eternal and Sovereign Eſſence or Being, which doth not regard Us, either in reſpect of His Superiority, Power and Authority, or by the Rays of Charms, of Attractions Amability and Lovelineſs, or by the Chains and Bands of Dependence, or by the Terrors and the Threatnings of his Vengance; So we may ſay, that there is not one ſingle Perfection in God, from which there doth not ariſe a thouſand Duties in Relation to Us. There is not one ſingle Point, ſaith St. *Auguſtin* elſe where, within the little Circumference of our Being, upon which there doth not fall a Million, as it were, of Lines, from all the Points (if I may ſo ſay) of this vaſt and immenſe Circumference of the Supream Nature; and there is not one of theſe Lines, or of theſe Relations of Dependence, of Reſpect, and of Union, but what makes in us as many Duties.

All our Being is owing to God, and it is owing to Him under a thouſand and a thouſand Regards; and tho' it would be much more eaſie to count the Hairs of our Heads, and the Sands of the Sea, than to count the Num-

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ber of the Eſſential Obligations wherein we are bound to him; yet, methinks, we may reduce them to theſe Four General Heads; To the Duties of *Fear*, To the Duties of *Affiance*, To the Duties of *Dependence*, and To the Duty of *Love*, whether it be of Union and of Holy Concupiſcence, or of Preference, or of pure Complacency and entire Reſignation: And if we would reflect well upon the manner How God Acts and Operates continually in Us by an Omnipotent and Infinite Action, by which he makes and entertains the Union of our Souls and of our Bodies, we ſhall find, That it diſcovers to Us, and makes Us ſee more ſenſibly than any thing elſe, the *Love*, the *Fear*, the *Affiance*, and all the Sentiment of *Dependence* which we owe him.

The Fear of God.

We ought to fear him, as he who can render our Souls irreparably unhappy, according to the Word of the Wiſdom Incarnate, *Fear not*, ſays he, *thoſe who threaten to kill your Bodies, but fear him who is able to deliver up your Souls to deſpair, and plunge them into everlaſting fire.* You ſee here the firſt Duty; The firſt, not in Dignity, or by the order of Excellency and of Rank, ſaith St. *Auguſtin*, but the firſt in relation to our intereſſed Senſibility; ſince it is thereby that it commonly begins to be touch'd. And can this Duty be more lively drawn near us, and plac'd before our Eyes, than by an

Action ſo efficacious and ſo Sovereign, by an Empire ſo Almighty and ſo Invincible, by which God cauſes in us the dolorous and affecting Sentiment of all kinds of Pains, of Incommodity and Diſeaſes, the Idea's whereof may be always preſent, either by our own Pains, or by thoſe of other Men. Men ſtrive to make terrible Pictures of Gods Vengeances, to eſtabliſh and imprint the fear of them; but, as I have obſerv'd, there is no need of making ſuch Efforts, when one hath once conceiv'd the manner how our Souls have Pain and Grief in our Body; we have nothing to do but to remember that God will wound and ſtrike after another manner the Impure and Reprobated Souls, deliver'd up his to Wrath, and to his Eternal Vengeance, than he now wounds us by to make us ſenſible and concern'd for the conſervation of our Bodies.

Of Hell.

I found once a Libertine, who told me he could not comprehend that Hell ſhould be ſuch as they ſaid it was. I did no more than ask him If he had never had a Fever, the Cholique, or the Tooth-ache, which might have very much diſturb'd him, and if he had never had them, if he had ever ſeen any body in thoſe torments. The Libertine anſwer'd, That he himſelf had had but too much Experience of them. Alas, ſaid I to him, do you but imagine now an Eternal

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Fit of a burning Fever, or the Cholique, or the Rage of a desperate Tooth-ache, and you have conceiv'd what Hell is; Do not you apprehend, That the Power which at present makes in us these so sad Conditions, can make them eternally in our Souls, if they have render'd themselves worthy of his Wrath; And there needed no more to that Spirit, who till then was most disorder'd, and the greatest Libertine, perhaps, that ever was, to make him conceive Hell: He confess'd it, and believ'd it so well, that he quitted not only Debaucheries, but the World; He afterwards made an edifying Repentance, which was known to a great many.

The Scripture teaches us, that all the Evil, the Pains and the Calamities in the World, which at present do afflict Mankind, all the Terrors and Dreads which affright them, are no other but Lightnings which come out beforehand from the Cloud of Gods Wrath, and from the Shadows of the Manifestations of his Vengeance; The sharpest Pain, the Sword, the Fire, the Plague, Diseases, general and particular Calamities, are not in the World, saith the *Wise Man*, but to serve for an Idea and a Demonstration of the Justice and the Wrath which God ought signally to manifest upon Sinners, *Ad vindictam creata sunt.*

Hell is nothing but the fixed and setled Wrath of God upon Sinners; and it is impossible to doubt but that it ought to settle upon them, since they persist even to the Death in the obstinacy

of their Revolt and their Irregularity, becauſe he cannot abandon eternally his Creatures to the liberty and obſtinacy of their Licentiouſneſs and of their Revolt: How much then ought we to fear him for that Wrath that can make in us Wounds ſo deep and ſo cruel, and at the ſame time ſo irremediable and ſo incurable, when he ſhall Act by a true Spirit of Wrath and Vengeance; Seeing that now he Acts only by Goodneſs and Bounty, or by the Spirit of his well-doing Inclination, that he do's not hurt us but to heal us, yet he gives us ſuch dolorous and ſuch ſenſible Wounds! Oh God of Vengeances, how heavily will you lay your Hand upon us, and how will your Wrath ſtrike and wound us, ſince your Goodneſs and your Mercy wounds us with Pains ſo lively and ſo penetrating!

The Duty of Religion.

We ought then, without doubt, to fear this ſo terrible a Power. But if we ought thus to fear it, becauſe it hath a delicate Grandeur, which is hurt by our Revolt, and a formidable Anger and Wrath, which ought ſeverely to puniſh our Diſorders; we ought no leſs alſo to apprehend our Dependence: And the lively and penetrating manner whereby this Supream Nature makes us perpetually to feel its Empire over the double part of our Being, Acting in our Souls and in our Bodies continually, carries it into our Heart, and puts upon our Head, as it were

were an immenſe Weight, as *Job* felt, under the which our whole Being muſt be perpetually incurvated and debaſed with Reſpect and with Dependence; as are in the Divine Word, thoſe Sublime and Immortal Intelligences, which bend not at all under the Weight of the Univerſe which they bear, yet do notwithſtanding bend and proſtrate themſelves perpetually under his Throne, debaſed in themſelves in their Dependence and in their Nothingneſs.

Of Faith or Affiance in God.

We don't commonly conceive, That *Affiance* is a Duty for which we are accountable to God, tho' it is one of the moſt Eſſential Homages that we owe him; It is the moſt Eſſential Act of the Supream Worſhip which we owe to his Sovereign *Bounty* and to his Sovereign *Puiſſance*; We do never ſufficiently acknowledge theſe two Attributes, but by our full and entire Affiance, which is the moſt Eſſential Part of that which in the Divine Word is call'd *Faith*; for it is not the Acquieſcence of our Spirit in things Reveal'd, which is that which is moſt agreeable to God in Faith. It is Affiance which gives the greateſt Value and the greateſt Merit to our Faith: And in Effect, it is not ſo great a Wonder that we believe That God doth not deceive us in that which he ſays; but to attend without Wavering, and with a full and entire Aſſurance, all that which we hope from him with

Affiance; This is that excellent Faith which is the Soul of that Chriſtian Prayer, of which the Divine Redeemer hath given a Leſſon to the World, and not to Heſitate at all, becauſe he do's not do every thing that we will; This is that Faith which removes Mountains, that the Divine Redeemer would have us have in our Hearts; Therein is an excellent and exquiſite Worſhip; There is the Sovereign Homage paid to the Sovereign Power and to the Sovereign Goodneſs: And this is a Worſhip which God requires of us, and which he will receive from our Hearts, and of which he cannot be fruſtrated without reſenting it, and without being extreamly offended thereby. He ſays to our unbelieving Hearts, to our uncertain and doubting Hearts, that which our Saviour ſaid to S. *Peter*, *Modicæ Fidei quare dubitaſti?* and he ſays it to them with an extream Indignation and an extream Sentiment; becauſe, as he would have us do every thing that we deſire to do, with a chaſt and pure Affiance; ſo he wills that we ſhould deſire it with a lively and ardent Faith, animated with Affiance and a full Aſſurance as much as is poſſible.

The Duty of Affiance is indubitable, and nothing can make us ſo well apprehend it, and at the ſame time perſuade us, than the perpetual Miracle by which, and with which we have ſeen, that God Operates in our Bodies acccording to the Deſires of our Souls: I ſay, the Miracle, not that that Action (by which God tranſports and moves

moves our Members and our Bodies, where we will in the moment that our Souls desire) ought to be regarded as a true and proper Miracle; since we do not at all call that a Miracle, which is made in consequence of the Laws of Nature, or the General Will of God: But because there is nothing more Divine in all the Miracles that can be, than that Regularity whereby the Desires of our Wills are follow'd by the Effective Motion of our Members and of our whole Body, at such time as they are not hindred by any Relation, or by any Obstruction of the Nerves, or by any Dislocation or Fracture of the Bones, we may say that this is a perpetual Miracle of Nature, which perpetually Preaches to us this Divine Affiance of that Evangelical Faith, of which one single Spark, like a Grain of Mustard-Seed, is able to remove Mountains: For as this Eternal Power, by the Effect and the Engagement of his General Will, by which he makes and entertains the Union of Souls and Bodies, applies himself to move and transport our Bodies as we will, according to the Laws and the Rules of that Union, which he hath resolv'd never to depart from, to Act as an Universal Cause, as it seems fit to his Greatness, and worthy of his Sovereign and Infinite Wisdom. So when we unite our selves to him by an entire and perfect Affiance, we unite our selves to his Almightiness, and we make him sure to do every thing that we expect from him without Doubt and without Uncertainty, according to the Sa-

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cred Oracles of the Goſpel. And thus it is that the Saints under the New Law, and the Prophets under the Old Law, have diſpos'd of the Heavenly Almightineſs to make it do Wonders and Miracles (the Hiſtorical Fact of which, is the moſt eſtabliſh'd, and the moſt inconteſtable thing in the World) almoſt as we do make uſe of the Members of our Bodies, and the things whereof we have the moſt free diſpoſition. Our Affiance, which ſtrictly and intimately unites us by its lively Faith to the Eternal Goodneſs and Power, renders them, as it were, in ſome manner united and dependent upon us. This Eternal Goodneſs, and this Eternal Power, have ſo great an Inclination to communicate and expand themſelves, that they only wait for our lively Faith, or our Affiance, to put themſelves into our Hands, as it were, and to be obedient to our Deſires.

The love of Holy Concupiſcence for God.

But it is above all the Duty of Love, whether it be of Complacency and Preference, or of Union and Holy Concupiſcence, which ſprings and flows ſenſibly from the Knowledge we have been acquiring, of the Sovereign Source of Beauty and of Felicities, which that Eternal Eſſence contains, to which we ſo certainly ſee that we are able to aſpire, and to drink eternally of it; ſince at this very hour, wherein he doth nothing but make us Combate, and keep us in Trial

Trial and in Exerciſe, to ſee if we render our ſelves worthy of being Rewarded; He makes us feel ſo indubitably the Pleaſures, and the Delights which he contains; and He diſcovers to us ſo many Charms, and ſo many Beauties, in his Sovereign Nature.

Brutiſh Men remove themſelves far from God by Pleaſure; and Pleaſure is a Rivulet that flows from that pure and eternal Source, by which our Heart ought naturally to mount up again to God. The preſent Pleaſure which wholly, eſſentially and immediately comes from God, ought to bring us back again to him. God doth not give it us, but to draw to himſelf our Hearts, to which he hath not given Motion but for Pleaſure; He hath not given us Love but for Good and Pleaſure; and he makes us ſee that the Source of Good and Pleaſure is in Him.

There are ſome who conceive the Love of Union (or of this Holy Concupiſcence, which I here ſpeak of, and whereupon I Eſtabliſh Duty) as a Diſorder and Irregularity of Self-love, which Reverſes the Order of the Eſſential Relation, which all Creatures ought to have to God; but this is not rightly to comprehend the Free and Voluntary Relation, by which we ought to relate our ſelves to God. We do not only relate our ſelves to God by the Confeſſion of our Dependence, and of His Supereminent Excellence over us, by which we do acknowledge, that we deſerve to be Annihilated by him;

him; We do no leſs relate our ſelves to him, by that which we do from the Source of Pleaſure and Happineſs, which we acknowledge in Him only. It is no leſs agreeable for him, to be the Source of Happineſs and of Pleaſure, which is as it were the Accompliſhment, the Perfection, and the Crowning of our Being, than to be the Source and the Principle of the Foundation of our Being. The Love of Union, or of this Sacred Thirſt, which I call Holy Concupiſcence, doth no leſs Honor to God, than the Love of the moſt pure, and the moſt diſintereſſed Complacency.

God is not ſo much God by any other way, (if we may be permitted to ſay ſo) than in being the only and eſſential Source, and neceſſary Principle of Happineſs and of Pleaſure. St. *Auſtin* ſaith, That Felicity is in God, the Summit of his Divinity, becauſe his Infinite Felicity is that which is moſt Divine and moſt Eminent in Him; and we may ſay, That the Advantage of containing and ſhutting up in Himſelf Felicity and Pleaſure, is, (if we may be permitted to enhance upon the Expreſſion of St. *Auguſtin*) the Act and the Summit of that very Summit of his Divinity.

This Love then of Union and of Holy Concupiſcence, is not only not Evil and Imperfect, but it is poſitively Infinitely Perfect, and the greateſt Honor that can be rendred to the Supream Being; and all the Motions of our Heart ought to be continual and uninterupted Acts thereof.

thereof. Our Heart and our Will in general, is not, as hath been ſaid, but the Love of Good and of Pleaſure: And as it is God who is the Good and the Pleaſure, or at leaſt, the Source and the Principle of Pleaſure; ſince it is He only that cauſeth it, and ſince it is in Him and by Him, that we ought only to Hope for our Soveraign Pleaſure; All the Pantings of our Heart, and all its Agitations for Pleaſure, ought to be turned and directed towards Him; Our Heart ought continually to regard nothing but Him, and to ſearch after nothing but Him; All its Motion ought to Center in Him: This Torrent or this River ought to have this perpetual Courſe, it ought to Flow in this Channel, and it ought not to ſuffer one ſingle Rill, or one drop of its Waters to be loſt; Its Courſe and its Motion ought never to ſtand ſtill, or be turned aſide, or diverted from that Bound and Center, or go never ſo little out of its Channel. Our Heart doth never turn aſide from God, who is its Bound and its Center, but it wanders; and it never wanders from God, but it Revolts, and commits an extream Out-rage upon Him. In Loving God thus, we are able to Love every thing that we are pleaſed to Love; as St. *Auguſtin* ſays, Becauſe that in loving him after this manner, whatſoever we ſhall Love, it will be Him that we ſhall principally Love; it will be Him that we ſhall Love with a Final and Central Love; if I may be permitted to ſay ſo with the Holy Fathers; but

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not loving God after this manner, We cannot love any thing without a Fault, without Impiety, and without Sacriledge; to any other Objects whatſoever, that our Love is tied, without him, and out of him, it is a Prophanation of the moſt Sacred Thing of the World; Since it is the Prophanation of the invincible and inſurmountable Motion of *Attraction*, by which God draws us to himſelf under the confuſed Idea of Good; which he would have us to render diſtinct and neat, in acknowledging that it is He alone that is the Good, whereby our neceſſary and invincible Love of Good, is rendred a free and a deſerving Love; becauſe this Sovereign Being is ſo Good, that He is willing to make it deſerving, for our applying our ſelves to diſtinguiſh that He alone is the Good; that it is He alone who gives us Pleaſure, and can make in us Contentment: And ſince we have made the diſtinction, let us not be deceived by falſe Idea's of falſe Goods, which the raſh Judgments of our Paſſions, and of our Senſes, propoſe to us, and make us place amongſt their Objects.

The Love of Complacency.

And it is not only this Love of this Holy Concupiſcence, which we owe to God. We owe him alſo an infinite Love of Complacency, wholly diſintereſſed, and wholly pure: We ought to Love this Eternal and Sovereign Beauty,

ty, for its own ſake; and if we Reflect upon the manner how ſhe diſcovers her ſelf to Us, in the manner whereby ſhe Acts continually in our Souls, as hath been Explained; We ſhall ſee, that as it is God that we Love by that confuſed Motion of our Heart, by which we Love, and ſearch after Pleaſure; ſo it is only Him likewiſe that we Love by the Natural Love, that we have for Order, for Truth, and for Juſtice, and generally for all Duty; for it is God who is this Order, this Truth, and this Juſtice, which we Love, when (as wholly Irregular as we are) we Love Order and Duty in ſpight of our ſelves; and when we hate and condemn the diſorder and violation of Duty which we commit, This Truth, this Juſtice, and this Order, which makes it ſelf thus to be beloved by all Spirits, and all Hearts, in all parts of the World, is nothing elſe but God himſelf: This is the Sovereign Beauty of Nature, and of the Supream Eſſence, the Lively and Eternal Source of Order, of Equity, and of Duty; the Eternal and Subſtantial Truth, which not diſcovering it ſelf but by Rays, as it were eſcaping out, and all obſcured by the Clouds of our inordinate Deſires, thro' which, theſe paſs even to our Eyes, makes this Sovereign Adoration of Love from all Hearts, to be rendred to it. That Beauty which we have in Vertue and in Duty, is nothing elſe but the weak Glimmerings of the ineffable Beauty, and Charm of the Supream Being: Every thing that we Love, whether it be

be in the Abſtracted Idea of our Duties, or in the real Charms of the Creatures, is nothing but the Splendor and the Rays; or to ſay better, The Shaddow of that Charm of Sovereign Beauty and Perfection, which glorioufly Shines in the Supream Nature.

Nature commences equally in us the Love of Complacency, and the Love of Union, or of Holy Concupiſcence, which all Created Spirits owe to God: As it is God whom we Love neceſſarily under the confuſed Idea of Happineſs, of Contentment, and of Pleaſure; ſo it is him whom we Love invincibly under the Idea's, and under the Names of Truth, of Juſtice, of Beauty, of Vertue, of Duty or of Equity; for that Truth, that Juſtice, that Beauty, and that Equity, that All-Intelligible, and All-Inviſible Light of Truth, of Equity, and of Duty, which Shines in all places of the World; that makes it ſelf be Seen, Loved and Adored, invincibly by all Hearts, in all Ages, and in all People Civilized and Barbarous, cannot chuſe but be at leaſt the Glimmering of an Eternal and an Infinite Light, wholly Intelligible, and wholly Inviſible, which ſubſiſts Eternally, and Eſſentially by it ſelf; and makes a part, and one even of the Principal Grounds of that Sovereign Nature and Perfection, which we call the Supream Nature and Being: And as we perceive that this Glimmering, and theſe Glances of this Original Beauty, is ſo amicable by it ſelf, that as corrupt as we are, we cannot

not hinder our ſelves from Loving it; ſo it is eaſie for us to comprehend, That this Sovereign Nature (from which it flows, together with that Almighty Charm, whereof we reſent ſo ſtrong, and ſo invincible an Empire continually) deſerves well our Complacency, and to be Loved only and Sovereignly for it ſelf.

Thus it is, That in Reflecting upon the manner how the Eternal Beauty gives a glimpſe of it ſelf to our Souls, thro' the Bodies which obſcure it, and which are as it were Vails, and Walls, betwixt the Souls and it; We are able, and we ought, to lift up our ſelves above all Corporeal and ſenſible Beauties, and Images, for to deſpiſe them, and to mount up to the Eternal Beauty, to Adore and to Love it only.

But if all our Duties towards God, ſpring ſo Naturally from theſe Idea's, which the knowledge of our Souls gives us of Him; thoſe which we owe to our ſelves, and which we owe to other Men, do no leſs flow from thence.

CHAP. XXIV.

Duties towards our Selves, and towards other Men; and firſt of Temperance, and of the Crime of Incontinence.

YOU ſee there how all our Religious Duties towards God, do ſpring and flow from that fruitful Principle of the Viſible Empire with which God; who holds our Souls in our Bodies, Acts perpetually in them. Let us ſee now how thoſe for which we are indebted to our ſelves, do thence ariſe and ſpring likewiſe.

We have included them all a long while ago, under the Term and Name of Temperance; and Temperance includes all in Effect: It means every thing that we owe to our ſelves, whether for the Body, or for the Soul; and who ſees not, that it ſprings from what hath been ſaid, concerning the Aſſembly of the Soul and the Body, That God for ſuch Noble Ends, condemns all Diſſoluteneſs which diſhonors and degrades both the one and the other. There are ſome who are hard to be convinced of the Diſorder, and of the Crime of certain Incontiniences; But let them conceive well the Deſign of God in the Union, which He makes of Souls and Bodies; and in the End of the Inſtincts and Motions of Pleaſure, which He gives for the Propagation of the Human Species, and they will ſee that not only this Pleaſure hath

hath in its Intention, an Eſſential Relation of one Sex to another (this will make them conceive the horrors of thoſe Monſtrous Impurities which the Civil and Politic Laws do no leſs condemn, than Religion and Nature;) but that it ought likewiſe ſo neceſſarily to be Encloſed within the Sacred Bed, and Holy Society of Mariage, That from the moment it breaks off, and goes out from thence, it becomes Criminal and Sacrilegious. If we did well comprehend, That it is God that raiſes up the Bodies to an Honor of Alliance with the Souls, and that he doth it to make them ſerve for a Trial, and for a Matter, to their Triumph, and to their Recompence; We ſhould not only clearly conceive the Diſorder of all kinds of Inconveniences, and of all Intemperances, of which there is not any one, but which in defiling our Bodies, violates the moſt Holy, and the moſt Religious of all Conſecrations: But we ſhould livelily conceive that Obligation of the Sanctification of Souls and Bodies, which St. *Paul* Preaches continually, and which he requires to be ſo perfect, that St. *Gregory* had reaſon to ſay, That it goes as far, as to impoſe upon us the Obligation of Spiritualizing our Bodies, almoſt as much in this Life, as they ought to be in the other. It is the ſame thing with the Duties, for which we are accountable one to another; they ſpring all of them from the ſame Principle, and from the ſame Knowledge; Let us but ſay a word or two of them in general.

There are two ſorts of Duties from Man to Man, there are general ones and particular ones; The general, are thoſe which bind us equally to all Men; The particular ones, are thoſe which are limited and determined to Particulars; We are accountable to all Men for Juſtice, for Charity, for Civility, and for good Behaviour, for a certain Honor due to the Impreſſion of the Divine Reſemblance, and to the Regards of Natural Equality; And we owe Friendſhip to our Friends, Piety to our Parents, Acknowledgments to our Maſters, Obedience to our Superiors: And all theſe Duties flow with an indubitable Clearneſs and Evidence, from the Knowledge which we have acquired, of the manner how our Souls are in our Bodies, eſſentially united to God by themſelves, and accidentally by their Bodies to all the Viſible World, and to all the Bodies of Civil and Natural Society.

As to Common Duties, it cannot be, but that we ſeeing into the manner how our Souls are in our Bodies wholly united equally in God, wholly animated with one and the ſame Influence, with Divine Life, marked with one and the ſame Reſemblance with him, and equally impelled by the ſame Love of Duty: It cannot be, I ſay, But that we muſt be obliged to Love, and to accompliſh all the extents of Juſtice, of Truth, of Charity, and of Civility, or of mutual and reciprocal Reſpect towards all Men, who under all the Differences of unequal Conditions and Fortunes, do conſerve the

the Honor of Natural Equality, and the Divine Reſemblance.

The Duty of Blood, and of Alliances.

And as to particular Duties, whether they be thoſe which immediately proceed from our Bodies, as thoſe of Piety which makes the Alliance betwixt Parents and Children, Husbands and Wives, Brothers and Neighbours; or thoſe which proceed immediately from the Soul, as the Acknowledgment which obliges us to our Benefactors, and the Obedience which ſubmits us to our Superiors, as having the Sovereignty, and the Character of Gods Authority; They do all of them equally ſpring from the ſame Knowledge; becauſe in Regard of the Relations, which we have one to another by the Body, it is indubitable, That(the Bodies entring as they do into the Order of Providence, by which God prepares us to the Order of Eternity,by the preſent Trial of Time); He Wills that we ſhould follow all the Duties which occur to us from their Occaſion; And He Wills by conſequence, That we ſhould be more entirely United to thoſe,from whom we hold our Bodies, or who hold their Bodies from Us.

The Bodies are the Knot, and the Ligament of our Union with the Viſible World, as hath been ſaid; and they are there by the Knot and the Ligament of Natural and Civil Society;and as the one and the other doth not ſubſiſt, but

by the particular Societies of Families and of Alliances which compoſe them; For as Rivulets form Rivers, and Rivers the Ocean, the particular Societies of Families began to form Towns and Burroughs, and thoſe Towns and Burroughs which proceed from thence, do form States and Commonwealths, whereof is made the Univerſal Society which is Govern'd by the Common Law, which is call'd *Jus Gentium*, or *The Law of Nations*, beſides the particular Laws of every Country and of every State. So it cannot be that particular Societies, who are the Baſis and the Foundation of all the Civil and Political World, ſhould not have their Laws, their Policy and Equity, as well as the Univerſal Society, and by conſequence, their Duties; to which it is neceſſary we ſhould be oblig'd in proportion to the divers Degrees of Relation which it gives us one to another. From whence ariſes the Duties of Citizen to Citizen, of Brother to Brother, of Neighbor to Neighbor, of a Son to his Father, of a Servant to his Maſter, and of a Maſter to his Servant.

The Crime of Superſtition.

There are ſome People (and it is a Diſorder very common and very much ſpread abroad) who make no account of theſe Duties; and they are for the moſt part People that are otherwiſe nice and ſcrupulous concerning the Commendable, but not Eſſential Practices of certain Popular

Popular Inſtitutions or Devotions; They would believe themſelves very guilty, if they ſhould have omitted or violated them; and yet they do not at all believe that they hurt their Conſciences, in violating or omitting the Duties of Friendſhip, of Fidelity, of Charity, of Proximity, of Paternal Piety, and of thoſe other Natural Duties, which ariſe in us from theſe Relations which have been Explain'd. And yet in the mean time there is no Religion without an Effective Accompliſhment of all theſe Duties, which have all of them their Principle and their Source in God; We cannot worſhip God in *Spirit* and in *Truth*, as he would have us worſhip him, if we do not love and embrace in him all thoſe Obligations; And the pretended Religion of theſe falſe Worſhippers, is nothing but Superſtition and Illuſion, equally vain and criminal.

I ſay Superſtition; for Superſtition is not only, as ſome conceive, *the worſhipping of falſe Divinities*; the falſe worſhipping of the true Divinity is no leſs a Superſtition, than the worſhipping of falſe Divinities; and all that pretended Piety which deſpiſes the leaſt of Natural Duties, and which do's not prefer them to thoſe Devotions, Practices, Cuſtoms, and Humane Inſtitutions, howſoever authoris'd and approv'd of by the Church, is a real Superſtition; For it is ſo far from being Piety and Religion, that it is Irreligion and Sacriledge; It is a ſort of Impiety which belongs to the Species

of Idolatry, and the Species of Blaſphemy; becauſe it is Superſtition, and Superſtition is a Species of Idolatry, and a Species of Blaſphemy; ſince to conceive of God Idea's which diſhonor him, is the moſt expreſs, and the moſt criminal Species of that which we call Blaſphemy: And thoſe who think to pleaſe God by a falſe Worſhip, as they do, who omitting their Natural and Eſſential Duties, think to pleaſe him by *Acceſſory* Duties, do inconteſtably commit that outrage of Blaſphemy: It is not the True God, the Principle of all Natural Duty, which they adore; it is, as that Ancient hath ſaid, a ridiculous Idol which they offer up Incenſe to; It is a Fantaſtical Divinity which they have forg'd, and which they adore, with the Nonſenſical and Impertinent Conceits which they offer him.

It would be of great Importance, ſeriouſly to reflect upon this Principle, becauſe the World is full of Superſtition and of Superſtitious Men: The Spirit of Man is ſo feeble, and ſo little enlightned of its true Duty, he knows God ſo little, and he knows himſelf ſo little, that he makes a thouſand falſe Idea's: And on the other ſide, his Self-love is ſo induſtrious and ſo apt to deceive him, that it makes him believe all that it pleaſes, to maintain it ſelf in the quiet poſſeſſion of that tyrannical Empire, which withdraws him from the Obedience which he owes to God. We violate the Foundation of Religion, whoſe Duties would ſo much incommode our Self-love; and we are ſo blind, that we think to cover and deface

deface all the Crime and all the Irregularity of this Eſſential Irreligion, by theſe Acceſſory Worſhips and Obſervations. This is the Diſorder for which the Prophets in their Time did reprove falſe Worſhippers; This is it for which the Divine Redeemer blam'd the Scribes and Phariſees; This is it for which we may blame our Age as much as any other.

But if there be Irregularity and Diſorder in Superſtitious Worſhip, there is no leſs in Accuſing and Condemning for Superſtition, the innocent Worſhip which true Faith and ſincere Piety may animate in Us; and it is worth while to make ſome Reflections thereupon.

The Diſorder of being Scandaliz'd at Indifferent Worſhip.

Such is the Diſorder and Crime of Superſtition. But we muſt here obſerve upon this Occaſion, That as it is a real ſort of Impiety, to deſire to honor God by vain Worſhip, which cannot pleaſe him, ſince it is to attribute to him a liking of that which is unworthy of him, and, as that Ancient ſaid, to make him Weak, Ridiculous, and Fantaſtical: So it is alſo a pitiful Weakneſs (and almoſt no leſs condemnable, becauſe it is ſo full of Pride and Preſumption) which cannot ſuffer that a pure and ſincere Faith ſhould annex to the Indifferent and External Worſhip, an outward Demonſtration of Inward Piety and Religion; Which is that which hath always

always made amongſt the truly Faithful, that Body of Publick Ceremonies and Particular Devotions, which the Church hath never Condemn'd, which Charity hath always well Interpreted, and which Piety hath Practiſed, and hath never look'd upon as Evil, becauſe ſhe hath only look'd upon them as Acceſſories.

Theſe are two Exceſſes almoſt equally condemnable, To Will that God ſhould be contented with Superſtitious Worſhip, and Not to be willing to ſuffer others to annex the External Demonſtration of their ſincere Faith, and of their Internal Religion, to Indifferent Worſhips, eſpecially when they go ſo far as to Judge and Condemn them as Superſtitious and Idolatrous, and to break the Charity and the Band of Unity, as the Phanaticks of theſe later Times have done; Under the Pretext of avoiding Superſtition, they fell into Preſumption, and into a Preſumption no leſs Impious and Sacrilegious, than the moſt condemnable Superſtition. S. *Paul* would that in things Indifferent, *Every one ſhould abound* (ſays he) *in his own Sence*, that he ſhould follow his particular Reliſh, and ſhould condemn no man.. S. *Paul* would have it, and this is the Reaſon; for why ſhould we Judge that which of it ſelf is not condemnable, and which being Indifferent, may be animated with a true Piety, as thoſe do, who are ſo much offended at the Placing of the Communion-Table, at Bells, Organs, and the Surplice, and at the divers Ceremonies which the Church ſuf-

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fers or authoriſes; Let them but make a ſerious Reflection upon this Principle, and they will have, perhaps, as much horror of their Sacrilegious and raſh Preſumption, which they pronounce againſt the Church, as of the Superſtition which they hitherto believ'd they ſaw in Her.

Obedience due to Powers, and to the Church.

But let us paſs on to new Duties; for if there are Duties which do ariſe from the Obligation which we have one to another by the Body, inaſmuch as the Body is the Knot and the Band of our Union with the Material and Viſible World; then it is impoſſible but that Duties alſo ſhould proceed from it, inaſmuch as it unites us into a Political Society, and renders us Members either of a Monarchy, or of a Republick. Thus if God (by ſome particular Providence, or by a Concatenation or Engagement of the natural Events which reſult from the Univerſal Motion by which he Governs Nature and Politick Society, as Univerſal Cauſe) hath caus'd the Sovereignty of his Authority to fall into the Hands of ſome one of the Members of the common Society, under what Name or Form ſoever he Exerciſes it, it is certain that our Obedience is due unto him as unto God, ſo long as he Acts by virtue of that Character and that Sovereignty; And we cannot know that which our Souls owe to God, but we muſt at the ſame time acknow-

knowledge that which is owing to all thoſe who bear any Character of Authority and Superiority deriv'd from Him; Such are Kings, Judges, Magiſtrates, Officers of War, and Paſtors of the Church, who with the Sovereignty of the Grace of Redemption, which they have to Adminiſter to others, have that likewiſe of Power and Authority from God Incarnate, for the Direction and Diſcipline of the External Order of his Viſible Monarchy, which is what we call the Church, and for the Conſervation of the Unity of Worſhip, and of the Purity of the Sacraments and of Doctrine, the want of which is the occaſion of Schiſms and Hereſies.

The Duty of Chriſtian Unity, and the Crime of Schiſms and Hereſies.

There are ſome People, who are otherwiſe of great Juſtneſs and great Exactneſs of Reaſoning, and of clear Idea's and quick Notions, who do not for all that comprehend the Crime of Schiſm and Hereſie. They believe, That retaining that which they call the Foundation of Faith and Salvation, which is to Worſhip and acknowledge *Jeſus Chriſt* as Mediator and Redeemer, by whom only Men and Angels themſelves can pleaſe God, Every one may make a Religion to himſelf, and follow it according to his own Conſcience, and give, as well as he underſtands, his Sence of the Divine Myſteries and of the Divine Word; This is the

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Occaſion that amongſt ſuch it is not material, as to the Fundamentals, what Society they adhere to amongſt Chriſtians, and that they account as nothing That which we call Schiſm and Hereſie; But beſides that it cannot be in vain, that the Divine Word ſo much condemns Schiſms and Hereſies, tho' we ſhould not know the Crime and Diſorder of them, we need but only reflect upon that Sovereign Unity of the Sovereign Power which Preſides over the Union of our Souls and Bodies, for to ſee and comprehend it clearly.

This Sovereign Uniformity, this Unity of Conduct, of Rules, & immutable Laws, whereby this Infinite Power which holds our Souls united to our Bodies, Acts upon our Bodies, and in all the Souls in all the Parts of the World after the ſame manner, is a ſenſible Proof and Conviction of its Sovereign Unity; And it is impoſſible to have an Idea of this Sovereign Unity, without thereby ſeeing the Crime of all that which we call Schiſm and Hereſie.

But let us proceed, and ſee how it follows from all that hath been ſaid of the manner how God Acts in our Souls upon the Occaſion of our Bodies, as a Neceſſary and Univerſal Cauſe, with a Clearneſs and Evidence ſo ſenſible, *That we cannot firmly acquit our ſelves of any of our Duties, but by the conſtant and regular Practice of that Chriſtian Self-denial*, which makes the whole Foundation of the Goſpel, by which we ought to watch without ceaſing, to fortifie in

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us Conſcience and Natural Right, by weakning our Concupiſcences.

CHAP. XXV.

The Neceſſity of Goſpel Self-denial, Eſtabliſh'd and Juſtifi'd by the ſame Principles.

GOD, who Acts (as hath been ſaid) as Univerſal Cauſe in the Dependence which he entertains between the Soul and the Body, doth give, as it were in ſpite of himſelf, to our Souls, by the inviolable Law of the Union of the Soul and the Body, agreeable Pleaſures and Sentiments, which fortifie Concupiſcence, as often as he is thereto determin'd in conſequence of an immutable Decree of his General Will, by the Diſpoſition of the Body; And as theſe Occaſions do continually preſent themſelves, if we do not watch to turn them away, ſo Concupiſcence is augmented continually thereby; And as this fatal Concupiſcence is Eſſentially contrary to our Duties, becauſe it is Eſſentially a Revolt againſt Order, againſt the Law, and the Eternal Righteouſneſs; *Non eſt legi Dei ſubjecta*, (ſaith St. *Paul*) *nec enim poteſt*: So from thence it comes to paſs, that if we are not perpetually attentive to decline the Occaſions of theſe Pleaſures which entertain and augment Concupiſcence or ſenſible Love, it encreaſes and raiſes it ſelf to that degree, that Righteouſneſs,

Reaſon

Reaſon and Conſcience are wholly ſtifled, and all the Natural and Civil Duties ſo enfeebled and weakned, that they are not able to ſupport themſelves againſt any Temptation that hath the leaſt ſtrength in it.

If God had not given us the Power, and a Command to moderate and correct our Concupiſcence, by this continual Vigilance of *Self-denial*, poſſibly we might be in ſome manner excuſable in our oppoſition to Juſtice, to Charity, to Truth, to the Reſpect of natural Equality, and to all other general and particular Obligations of our Reaſonable Nature.

The neceſſity that there is that He ſhould affectionate Us to the Converſation of the Body, produces not only this ſenſible Love, which we call Concupiſcence, but an inevitable neceſſity that he ſhould perpetually augment it by this Action of Univerſal Cauſe; but he hath given us the Grace, and the Precept of Sel-denial, thro' his All-foreſeeing and Fatherly Goodneſs; For in that inſtant wherein as Univerſal Cauſe he is oblig'd to entertain and augment Concupiſcence in us, if we do not watch to avoid in us the Occaſions which determine him to give us ſenſible Pleaſures; He do's not only give us the Power to avoid thoſe Occaſions, by the Empire which he gives us over the Liberty of our Thoughts and our Motions; But as a *Particular Cauſe*, he came in Perſon to bring us the Law, the Example, and the Grace of Self-denial; and he doth not ceaſe to call to us, and

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preſs us by the clear and loud voice of his Goſpel, that we ſhould continually ſtand upon our guard, and never ſlacken our care to cut off all theſe Occaſions.

Every Pleaſure is pure and innocent in it ſelf, and only criminal by its Circumſtances.

It would be very ill to underſtand Chriſtian Morality and the Goſpel, to regard it as a malignant Inclination and a Jealouſie which God hath of us, to grudge us our little Pleaſure, and our Natural Satisfaction. God doth not at all hate Pleaſures, neither is he capable of grudging us them. There is not one Pleaſure which doth not immediately derive it ſelf from him, and which he doth not cauſe, and by conſequence, which he doth not love, and which he would not willingly that we ſhould taſte of: his Deſign is to nouriſh us eternally with Joy and Pleaſure, as he doth not live himſelf but with Joy and Pleaſure, with that Divine and Heav'nly Food; and yet he ſpreads abroad a thouſand Pleaſures in the mean time, upon all the Acts of our Natural Life, whether it be to make them ſerve to ſweeten, as hath been ſaid, the Pain of our State of Trial, or elſe to give us, as it were, ſome Earneſt, or Taſte beforehand, of the Sovereign Felicity, which he contains in his Supream Eſſence, and wherewith he will abundantly fill us in his happy Eternity; for the preſent Pleaſures enter in the general Idea which

St. *Paul*

St. *Paul* gives us of the preſent World, as of a Shadow, a Figure, and a kind of Proſpect of the World to come; they are given us as Shadows and Figures, as an Earneſt and a Foretaſte, as Drops and Particles of that Ocean of Pleaſure, which the World to come prepareth for us; And God can neither hate them in themſelves, nor envy them us, nor hinder us from them in reſpect of themſelves.

He doth not do it in Effect; neither doth he prohibit or condemn any of them, as the Church hath decided againſt thoſe Hereticks, who deſtroy and condemn Marriage. It is never the Pleaſure in it ſelf, and for it ſelf, which God concondemns and prohibits, and which renders us Impure and Criminal: On the contrary, every Pleaſure is moſt proper of it ſelf to purifie us, becauſe it is moſt proper to unite Us to God, as to its lively Source, and the Source alſo of all Purity. It is never the Pleaſure which cauſeth the Sin, and which diſorders or corrupts the Heart of Man by it ſelf; It is the Reinverſement, and the Violation of the Order of Pleaſure, which cauſeth the Impurity, the Diſorder, and the Crime of that Thing in the World, which is the moſt amiable, and the moſt pure in it ſelf.

God doth not deny Us any Pleaſure for the Pleaſure's ſake; but he hath inclos'd this Rivulet and this Current within its Banks and its Channel; He hath preſcribed certain Bounds and certain Circumſtances to it, beyond which he will not have it paſs. God as a Particular

Cauſe, by the Regards of his Paternal Providence over us, is oblig'd to preſcribe certain Circumſtances, and certain Conditions, to the Pleaſures which he makes in us as Univerſal Cauſe: He hath been oblig'd to incloſe the Sea within a Bank, that it might not overflow the whole Earth; and he hath been forc'd to Limit in us the Deſire of Pleaſures which he is oblig'd to give us upon the Occaſion of the Body, within Barriers and Ramparts; to the End that our Concupiſcence ſhould be Bounded, and that it ſhould not injure his Rights, nor trouble the good Order of the Univerſe, nor ſettle it ſelf under the Shade of Bodily Pleaſures, and ſo forget the Pleaſures to come by too great a Reliſh of the preſent Pleaſures.

The Neceſſity of Goſpel-Self-denial and Mortification.

You ſee here what is the Reaſon we are debarr'd from Pleaſures, and that all Pleaſures of the Body are dangerous, and require in us a continual Vigilance and Attention to remove or moderate them. This is the Principle of that Self-denial and of that Self-hatred which the Goſpel ſo ſtrictly commandeth us. Our Concupiſcences have need to be reſtrain'd, to the end that our Soul may preſerve its Liberty and its Purity, its Empire and its Reaſon, together with our Obedience and Subjection to God

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and his Duties; and if we do not ſoon prevent them by continually weakning them in the beginning, it is impoſſible but that they will ſubdue and ſtifle in us all our Duties. It belongs only to us to render Concupiſcence weak, and our Duties ſtrong and ſtable, by the conſtant Practice of Self-denial. With this conſtant Exerciſe of Self-denial, and Oppoſition to the Inclination of Pleaſure, we ſhall acquit our ſelves of all our Duties; for Self-love being tam'd thereby, and eaſily ſuppreſs'd, gives free leave for all the Vertues to iſſue out of the Natural Foundations of Conſcience, and out of the Supernatural Principle of Grace. Without this Exerciſe and Uſage of Self-denial we cannot clearly acquit our ſelves of any Duty; We may from time to time, and by Intervals, perform ſome Acts of them, when they are eaſie, and aſſiſted by ſome Intereſt or Paſſion, but we can never conſtantly accompliſh them.

There is no Heart Pure and Innocent without Goſpel Self-denial.

God Incarnate calls his Goſpel, *The Salt of the World*; and it is by this Law of Self-denial that it is effectively ſo. It is this Myſtical and Spiritual Salt, which hinders the Corruption of our Hearts and our Duties; By the Practice of Self-denial theſe Duties ſubſiſt and continue Incorruptible in the Hearts of Men, without which they degenerate into an univerſal Cor-

ruption; And that is the Reaſon that there is ſo little Honeſty, Vertue, and Love of Duty in the World, and in this Part of the World eſpecially, from whence Goſpel Self-denial is baniſh'd by expreſs Profeſſion; Every one can play his Part in it; One may find a Colour for the Corruption of his Heart, an Appearance and a Maſque of Honeſty, and ſometimes alſo of Piety and Superficial Religion; but there is never any Truth or Fidelity, Amity or Equity, and much leſs Piety and Effective Religion. Under this Superficies and this apparent Colour, They have their Hearts eſtranged from all Duties, being oppoſite to all their Obligations, void of all Vertues, and ſubdu'd by all Vices; They can here deceive themſelves, they may believe of them what they will, and flatter themſelves with Friendſhip, Truth and Equity; but God ſees them in the Light of his Eternal Truth, full of a ſecret Oppoſition to Charity and Juſtice, full of themſelves, and enſlav'd by their Paſſion of Pleaſure and Self-love.

Theſe Acts do not always proceed from this Foundation of Corruption, becauſe the Occaſions thereof are not continual; but the Foundation of Corruption is always eſtabliſh'd in the Heart, it doth not fail to expreſs and manifeſt it ſelf in theſe Rencounters and Occurrences. There is nothing then more conſtant and more certain than this Maxim, *That without Goſpel Self-denial there cannot be in the Hearts of Men, either any ſolid Religion towards God, or any true*

true Honeſty towards Men; And this Rule ſo Eſtabliſh'd by the conſtant Experience of the World, follows neceſſarily from the Principles whereby our Souls are in our Bodies.

But let us paſs to our Third Part, and let us ſee How our Souls ought to Be out of the Body, to draw from thence the laſt Part of Morality, which ought to Regulate the Order of our Duties betwixt the preſent and future Life, between Time and Eternity, and between the preſent World and the World to come.

The End of the Second Part.

A MORAL ESSAY Upon the Soul of Man.

PART III.

Concerning our Duties of Time and Eternity, of the Preſent Life, and of the Life to come; of the Preſent World, and of the World to come; which Reſult from the manner how our Souls ought to be out of our Bodies, firſt of all; and then in our Spiritualized Bodies, after the Univerſal Reſurrection.

CHAP. I.

An Objection againſt the Deſign of this Third Part, to be Anſwered; which is, to believe that it is impoſſible to know, how our Souls are to be out of our Bodies.

SINCE we are accuſtomed to limit our Knowledges by our Senſes; and that we do not only follow with an extream Propenſity, the Facility of Imagining, whoſe

Acts we Exerciſe, without doing any Violence to our ſelves; But beſides, we make but very little uſe of the Faculty of Reaſoning, or of ſerving our ſelves with the Lights already acquired, to enlighten the Matters, which we have not as yet dived into: I have Reaſon to believe that many will Cenſure my Undertaking of Raſhneſs, to go about to ſpeak of a thing ſo impenetrable, in their Opinion ſo remote, and ſo hid from our Sights; as is the manner *how our Souls Are*, and *how they Operate out of our Bodies.*

Perhaps there are thoſe who will tell me, as it is ſaid in the Book of *Job*, *Nunquid ingreſſus es portas mortis, aut oſtia tenebroſa vidiſti?* But I hope that all reaſonable Perſons will find, that my Curioſity is lawful; and that I have Reaſon to Communicate it to all the World, in deſiring that every one may know how our Souls are out of our Bodies; and that all thoſe who are willing to give themſelves the trouble of being Attentive, to uſe their Reaſon, will Judge that my Enterprize is not Raſh.

It is true, that we conceive nothing out of the Circumference, and beyond the Activity of our Senſes, and of our Imagination; and by conſequence, out of our Bodies, but an Immenſity of Darkneſs; and that it is impoſſible, but that it ſhould appear Raſh, to attempt to carry a Light into it: But if we remember that Reaſon hath Rays, and a Light, to which nothing can give Bounds; which is that which *St. Paul* means,

means, when he ſays that the Spirit, that is to ſay, the Spiritual Nature pierces, penetrates, and enlightens all things: If we conſider the advantage, which Reaſon and the proper Intelligence of our Spiritual Nature gives us, of being able ſurely to Enlarge our Knowledges, by the infallible Conſequences which we draw from things we have already known, for thoſe which we do not know as yet; We ſhall find that there is nothing more Natural, and leſs Raſh, than to endeavour to decide by the clear Idea which we have of our Soul, and by the Notion, no leſs clear, which we have of the Supream Nature; which alone, is able to be the Cauſe of the divers Conditions of the Soul, of the Eſtate wherein it ought to place our Souls, after they ſhall have finiſhed their Trial in the Body; and that this Eternal Juſtice, ſhall have fixed upon them his Anger or his Love, according as they ſhall have render'd themſelves worthy, by their Obedience and Fidelity, or by the obſtinacy of their Diſorder and Revolt.

This double Notion, which we have ſo clear and ſo diſtinct, of God, and of our Spiritual Nature, joyned to that which we have of our preſent State, as of a State where our Obedience and Fidelity are put to a Trial, and where the Eternal Juſtice hath his Eyes open, to ſee our Combat with the Fleſh, and with our Senſes; We form a ſure Light, by which we are able to enter & march ſafely into that obſcurity, and thoſe darkneſſes; And ſince we have a Taper in our hands,

hands, lighted by thoſe Idea's, ſo clear, and ſo certain of the Knowledges, which we have already acquired; why then ſhould we not carry it into that dark and unknown Country, which is of ſo great Importance to us, to diſcover and know? Since we have Wind and Sails enough to carry us over to this New World, why then ſhould not we go thither to make a Map of it? Since our Reaſon may be illuminated above the Darkneſs of the Night of our Senſes, and of our Imagination, why ſhould not we illuminate the Blind, who being once Enlightned, will no more reſiſt the Light of Divine and Heavenly Revelation, which they often eſteem (when they are not Enlightned by Reaſon) but as a Fable, and a Fiction? Then let us not fear to attempt this Diſcovery, and Explain how our Souls are to be out of the Body, ſince we are able to ſpeak of it with ſome certainty.

The certainty of a New Eſtate, of a New and Immortal Life for our Souls, after this Preſent Life.

We are able to ſpeak moſt certain, and make as St. *John* did, a Deſcription, and a Topography of this World to come, and of this Heavenly *Jeruſalem*. VVe do not only know by the evident Conviction of the Spiritual Nature of our Souls, That they are not at all deſtroyed, and annihilated by Death, which is not an advantage

vantage to the Spiritual Nature, becauſe there is nothing, even in the moſt Corporeal Nature (which is moſt Frail, moſt Periſhable, and moſt ſubject to Corruption, and the moſt liable to Death) that Periſhes entirely; But we know with the ſame Certainty, That the Soul ſubſiſts with all its Foundation of Life, which we ſee it hath, which is the advantage, and eſſential Diſtinction of the Spiritual Nature: For there is this *Difference* between a Spiritual or Knowing Nature, and a Nature Corporeal, That the *Corporeal Nature* may be deprived of Life, but not of its Being, for its Life is diſtinct from its Being in the Body; for the Life of the Body is but a Motion, which it hath there by its Structure, its Organization, and its inward and natural Compoſition, which it may loſe, and doth every day loſe, without loſing the Foundation of its Being; And in preſerving all the Baſis of its material Subſtance, which always remains and ſubſiſts, notwithſtanding any Change which may happen to it in its Structure, and its outward and ſenſible Form: But in Knowing or Spiritual Nature, the Life and Being, are but one and the ſame thing; Since Knowledge and Senſibility, or the Acts of the Appetitive Faculty, which are the Baſis, and the Foundation of their Being, are alſo eſſentially the Foundation of their Life: For (in Spiritual Nature) to Live, is, not to Eat, Walk or to be Moved; but to Know, to Perceive, to Will, to have Joy and Sadneſs, Pain and Pleaſure.

Thoſe

Thoſe of the Heathen Philoſophers (who had ſome Glimmering of a true Idea of the Spiritual Nature, but not under the Name of Spiritual Nature, but only of a Knowing Nature) did ſo well perceive, That the Knowing Nature was *Eſſentially Living*, that we ſee they all of them Eſtabliſhed thereupon the Certainty of the Immortality of Mans Soul; becauſe indeed, ſay they, This Matter whereof the Soul of Man is formed, is a Matter eſſentially Knowing, and by conſequence Living; if it is Air or Fire, it is not only an Air and a Fire that is moſt ſubtil, but an Air and a Fire of a ſingular Nature, an Air and a Fire eſſentially Knowing, and by conſequence Living: Thus, though the Souls of Men ſhould be this Air, and this material Fire, ſay they, as ſome do imagine; yet for all that, they would not ceaſe to be Immortal, becauſe they would be always *Eſſentially Living*.

We ſee this Syſtem in all the Books of the Ancient Philoſophers; and we ſee at the ſame time, That this Notion of the Soul, as a Nature eſſentially Knowing, (whereof we have a certainty, by a Conviction ſo lively, and ſo full of Sentiments) convinced all theſe Ancient Sages, not only, That Death doth not touch the Life of our Souls, not only, that it doth not deſtroy them; But on the contrary, That Death makes the Life of them perfect, becauſe it breaks their Priſon, and takes away from their Thoughts and their Views, the Wall which ſtops them, and the Vail which blinds them: And their Con-

Conviction was ſo great thereupon, that they did not ſpeak with leſs Certainty and Pleaſure, of this New and Immortal Life of our Souls after Death, than we ſpeak to one another of ſome Neighbouring Provinces, or of ſome New Diſcoveries; They did no more doubt of this New Life, than we do of *Italy* or of *Spain*: For to ſpeak of *Canada*, and the *American* Iſles, would be too little to expreſs the Certainty. They did not only ſpeak of it with Aſſurance, and without Incertainty, They ſpoke of it with Incredible Joys and Tranſports, They longed to arrive at the happy end of their Voyage, They conceived ardent deſires for Death.

They did more than all this, they advanced it further; And we know That in a Famous Common Wealth of *Grece*, they were obliged to Prohibit and Suppreſs a Book that had been Writ upon the Immortality of the Soul, becauſe it did ſo livelily Impreſs upon their Spirits, the Conviction of their Immortality, that they were fearful leſt it ſhould Depopulate the Earth, and cauſe the Race of Mankind to be deſtroyed, becauſe they ſaw it had carried a great many of them, not only to neglect the Buſineſs, and the Duties of Life, and of the Republic, but even to haſten on their own Deaths. It is not to be queſtioned here, whether this Prudence were not a little too Precautious; it is not our buſineſs; our buſineſs is to Remark the Effect, which the Notion of a Knowing Nature hath produced, to make Men believe That their

Souls

Souls ſubſiſt, and live after their Death.

The Conviction hereof, is effectively Lively, and Senſible by that alone, independently of all the Regards of Religion; and it is incredible, how much Force and Evidence it receives from all the Foundations and Circumſtances of Religion, of which, this New Life which our Souls ought to have out of our Bodies, is as it were the Point in View, and the only and perpetual Object. All the *Old*, and all the *New Teſtament*, All the *Law*, and all the *Goſpel*, *Moſes* and *Jeſus Chriſt*, The *Prophets* and the *Apoſtles*, All the *Miracles* and all the *Myſteries*, have no other Eſſential Termination and End, than this New and Immortal Life of our Souls after our Death. Both the Old and the New Teſtament, under the Names of the *New World*, the *Future World*, the *Age to come*, the *Life Everlaſting*, the *Heavenly Jeruſalem*, do not ſpeak almoſt of any thing elſe: And theſe cannot be Fables and Fictions, for if they were nothing elſe but Fables, then this Sovereign Power, which hath been manifeſted to the World, with a thouſand Characters of Wiſdom, of Holineſs, of Truth, and of Goodneſs, by that Miraculous Train of Prodigious Events, which make what we call the Holy Hiſtory, and the Body of Religion, muſt have laboured for above theſe Six thouſand Years to deceive the World, and to laugh at Mankind, which is the moſt impoſſible thing in the World.

The Conviction then which is lively, and pene-

penetrating independently of Religion, is yet much more ſo *by Religion*; The Faithful knows much better than the Philoſopher, That when this Houſe of Clay, which he Inhabits at preſent, ſhall fall and crumble into Duſt, He ſhall paſs out of this Melancholy and obſcure Habitation, into a New, and an Heavenly Habitation, not made with Mens hands, into the proper Habitation, and the Eternal Palace where God himſelf dwells. The Philoſopher knows it, becauſe he knows That the Souls of Men departing from the Body, do paſs into a New Life, full of Darkneſs or of Light, of Happineſs or of Miſery, according as they have rendred themſelves worthy in their Bodies, either of the Love, or the Anger of Him who is eſſentially the Life; and by conſequence, the Puniſhment, or the Reward of all Intelligent Natures, according as they have deſerved, that He ſhould Act in them, and Reward or Puniſh them.

Socrates *having already the Mortal and Deadly Draught in his Hand, ſpake after this manner: Says the* Roman *Orator and Philoſopher, That it did not ſeem to him, that they led him to Death, but that he was going to mount up to Heaven.* Cato *was Tranſported with Joy, at the ſight, and at the preſence of Death. The Wiſe Man, ſaith* Plutarch, *goes with Pleaſure out of the Darkneſs of the Earth, to enjoy in Heaven an Immortal Light with the Gods. Have Courage, ſaith this Other, Let not Death affright Us,*

Us, ſince after Death, we ſhall either be Gods, or like Gods: Let us not fear, that our Bodies will bury our Souls under their Ruins: When the Heavens ſhall fall, and Corporeal Nature ſhall entirely periſh and diſappear; There is a neceſſity, that the Spirit which Animates Us, and which is the Foundation of our Being, muſt ſubſiſt and remain under thoſe Ruins, without being hurt or endamaged by them; Such is the Conviction and Certainty of the Philoſopher.

But the Faithful is much more enflamed, and Tranſported with this ſo animated, and ſo lively Certainty and Perſuaſion. He ſees with St. *Stephen*, the Heavens open over his Head, and he is taken and wrapt up thither, like St. *Paul*, with unſpeakable Joys and Extaſies; He hath this Certainty and this Perſuaſion, ſo lively, and ſo animated, by two divers Principles; He hath it by the Impreſſion of Faith, and of Grace, which makes him See and Feel (if I may ſay ſo) this New Life, without Reaſoning, by way of Supernatural Inſpiration and Illumination; and He hath it when he will Reflect and Reaſon, by an evident Conviction, which the Reflection upon the Myſteries and Miracles of Chriſtianity, and upon all Religion, give him of it; for tho' there were none but that Hiſtorical ſingle Fact, of the Myſtery of the Incarnation of God; the truth of which, is inconteſtably Eſtabliſhed by ſo many Miracles, and ſo many ſenſible Convictions, it would be impoſſible to call into doubt, that New and Immortal Life of this New

New State, we are ſpeaking of; into which our Souls muſt enter when they go out of our Bodies; becauſe it is not poſſible to conceive, That if there was no other for Men but this preſent Life, that God would have become Man upon the Earth, to undergo all that Train of humbling, and dolorous Myſteries, which he hath undergon; Since it is certain, That if there was no other Life for Men, there would be no advantage neither for God nor for Men, in thoſe Myſteries which do no wiſe Regard the preſent Life, but only the Life to come. God can do nothing in Vain, and in vain would He have bin Born as he was Born, in vain would He have Lived as he did Live, in vain would He have Died as he did Dye; if He had not been Born, if He had not Lived, and if He had not Dyed, to Redeem Men from Eternal Death, and to give them that Happy and Immortal Life, which the Firſt Man had loſt them. God Incarnate came not to make this Preſent Life, neither more agreeable, nor more fortunate, or more happy to Us; He came not to ſpread abroad Treaſures and Riches, to give Honors and great Employments, to Diſtribute Dignities, to give Pleaſures to the Senſes, and to the Cupidinous Deſires of this Preſent Life; St. *Paul* calls him, the High Prieſt of *Goods* to come; and the Prophets, who Prophecied of Him, called Him the *Father of the Ages to come, and King of the Future World*; but I muſt not enlarge here any more upon this; on the contrary,

I muſt ſhut it up, and return to the Point we propoſed, to Illuſtrate in this Third Part, which is *The manner how our Souls Are to be out of our Bodies.*

CHAP. II.

What is to be Illuſtrated in this Third Part, concerning the Future State of our Souls out of our Bodies; and firſt, whether our Souls when they go out of our Bodies, do paſs into a true Corporeal Place.

THAT which we already ſaid, Teaches Us That our Souls Are, and Subſiſt out of our Body; That they Live, and have Eſſential Acts and Proprieties, inſeparable from their Knowing Nature; but we do not learn from thence, How our Souls Are out of the Body, which is however, what we have propoſed to Illuſtrate.

To ſatisfie our Curioſity thereupon, we muſt ſee if there be any place, into which our Souls do paſs; We muſt ſee *what* they Know, and *how* they know it; whether they have Joys and Pleaſures, Grief and Sadneſs; whether they retain, or loſe the Idea's of this Life; whether they have any Reminiſcence or Memory; and whether they conſerve the Habits of Arts and Sciences; what are the Faculties, whether Perceptive, or Senſible and Appetitive, that they uſe,

uſe, whether they conſerve Liberty, whether, *&c.*

To have a neat Idea, of the manner How our Souls Are out of the Body; We muſt exactly Illuſtrate all theſe things: Let us begin with the place into which they paſs.

That when our Souls go out of the Body, they do not paſs into a true Corporeal Place, by a Local Tranſport or Paſſage, properly ſo called.

As we have acknowledged in Our Souls, a Nature wholly Spiritual, and ſince we have demonſtrated, that Spirits are not in places, where we conceive them to be by a *Co-extenſion*, and *a Local and Corporeal Circumſcription*; and that ſo they have not properly any Place at all, no more than the Supream Eſſence, and are not ſaid to be in the Places, wherein we ſay they Are but by a pure Relation of Operation and Activity; as *Thomas Aquinas* teaches: So when we ask in what place do the Souls paſs, when they go out of the Body, and out of the Viſible World, We muſt take a great deal of care not to degrade our Souls, by conceiving them as if they ought to paſs into a certain New Space, and a certain Corporeal Circumſcription, by a Local Tranſportation or Paſſage, properly ſo called, as if they were a Material Subſtance. We have ſaid that our Souls are not in our Bodies, by *Co-extenſion*, or by *Local Circumſcription*, but by a pure Relation of the Reciprocal Dependence and

Activity, which is between Them and the Bodies; and when we ask Where is it that our Souls Are, and Whither do they go, when they go out of our Bodies? We do not look for a Corporeal Space, or a part of the Extent which compoſes the World, or which is out of the World, with which they have an agreeableneſs, and in which, they are ſhut up and contained; This would be well enough, if they were Material and Corporeal: When we ſay That our Souls go out of our Bodies, we ought not to conceive, That they ceaſe from being ſhut up in our Bodies, from Correſponding with our Bodies, from Penetrating our Bodies, from Occupying, or filling the Space and the Extent of our Bodies, by the *Immediation* of their Subſtances, or by the *Reduplication* of their Preſence, as they ſpeak (in ſome Schools) Chymerically, in my Opinion; but only that they ceaſe from having that Relation, that they had with the Body of a Mutual Dependence, and of a Mutual Activity; for we muſt Reaſon, concerning the Souls going out of the Body, as concerning the Preſence of the Soul within the Body; and as we have ſaid, That the Soul is not preſent with the Body, and united to the Body, but by a Relation of Empire and Servitude, both at the ſame time, which the Soul hath with the Body, and the Body with the Soul, which makes the Soul have the power of determining the Motions of the Body; and the Servitude of receiving almoſt all her Knowledges, and all her Senti-

Sentiments generally by the Body, or by the Occaſion of the Body; ſo when we ſay that the Soul goes out of the Body, we ought not to conceive any thing elſe, but that ſhe ceaſes to have that Relation with the Body.

We muſt not conceive a Local Paſſage, a Local Motion, a Local Tranſportation, properly ſo call'd, of our Souls, by a Succeſſion of divers Correſpondencies to divers Corporeal Spaces; for all that is to *Imagine*, and not to conceive by Intellection, which is the only manner whereby the Soul is conceived and all that belongs to the Soul, and the manner how our Souls go out of the Body; we muſt conceive preciſely the End of their Empire over the Body, and the End of their Captivity and of their Dependence upon the Body. By this only they ceaſe to be in the Body, that they have no longer the Power of determining its Motions, nor the Subjection of Receiving by it, or having their Thoughts dependently of it.

The Idea's which we commonly have thereupon, are all contradictory, chymerical, and monſtrous; they are *Manichean* Idea's, by which we conceive Spirits as true Bodies: And we muſt always remember that which can never be too much reiterated, againſt the Cuſtom which we have, of being deſirous to Imagine every thing; That Bodies are Bodies, and Spirits Spirits; That Bodies have a Local Dimenſion, a *Co-Extenſion*, and a Local *Circumſcription*; that they have a certain Bulk; that they do, or

may fill Eſſentially a Space and a certain Extenſion; But that Spirits have none of all that, neither Dimenſion, nor Bulk, nor Space, nor Extenſion; they have no more Dimenſion, Bulk nor Extenſion, than they have Colour and Figure: From whence it follows, That it is not by a Local Tranſportation properly ſo call'd, that our Souls go out of our Bodies; becauſe that is not done but by a Progreſs of Motion and of Correſpondence to divers Spaces, and by a new Union which they contract with ſome other Body or new Corporeal Space.

CHAP. III.

That our Souls going out of our Bodies, go not properly but into God.

WE have conceiv'd clearly after what manner our Souls go out of our Bodies, by that which hath been ſaid, which makes us conceive how the Pnyſical and Subſtantial Union which was between theſe two ſo diſproportion'd and ſo diſtant Natures, is diſſolv'd and broken; ſince the Efficacy of that Puiſſance which *attexes* the Spirits to the Body, doth ſuſpend the Act, and the Empire thereof, and gives them no more any Relation of Dependence upon the Bodies; but we have not learn'd whither they go, and we muſt form a juſt Idea of it. Our Imagination labors, and takes a great deal

deal of pains about it; becauſe ſhe would, at what Price ſoever, attribute to our Souls all the *Paſſions* or Corporeal Qualities and Proprieties; She would ſhut them up in a certain Space and in a certain Dimenſion; She forgets what we have ſaid, *That Spiritual Natures are not ſhut up in any Space or in any Place.*

The Heathens Imagin'd *Elyſian Fields* for the Souls that were Innocent, and an *Hell*, after their faſhion, for the Guilty. Thoſe amongſt Us, who imitate them, do conceive likewiſe a Local Paſſage and Tranſportation after the faſhion of Bodies, into certain new Spaces, by a ſucceſſive progreſs of Motion: But the Idea which we have conceiv'd of our Souls, as of a Nature wholly Spiritual, muſt redreſs that which is too groſs in theſe Idea's which are wholly Material; and we muſt conceive, that our Souls in going out of the Body, do go immediately, as the Scripture ſaith, (without any Local or Corporeal Paſſage) into God, who, as St. *Auguſtin* ſaith, *Is more the true Place of Spirits*, than the Sea is the Place for Fiſhes, and the Air the Place for Birds. *The Body*, ſaith the Wiſe-man, *returns to the Earth from whence it was taken, and the Soul returns to God who made it*, and from whom it iſſu'd out; that is to ſay, It hath no more immediate Union but with God alone, which occaſions us to ſay very exactly, That ſhe goes into God.

We have ſaid, That our Souls have an Eſſential Union with God, in whom they live, and

to whom they are much more united, by all their Parts, and by all the Faculties of their Being, than the Beams are united to the Sun, than a River is united to its Spring, than the living Branch is united to its Root; We have ſaid, That all Knowing Created Natures do depend as immediately upon God in all the Acts of their Life, and by conſequence, in all the Acts of their Perceptive and Appetitive Faculties, as they depend upon him for the Foundation of their Being, as well as all other Created Natures, that is to ſay, That as they cannot come out of nothing, but by the Almighty and Efficacious Action of his Eternal Eſſence; ſo they can neither Think nor Will but by the continual Action of his Supream Influence; We have ſaid, That as God is the ſole Being Exiſting by himſelf, ſo he is the ſole *Living* Being, and by conſequence, the ſole *Thinking* and *Willing* Being by himſelf; and from thence ariſes a Relation, and an Eſſential Union of all Created Spirits with the Supream Spirit, and of the Supream Spirit with the Created Spirits. All the Rivers drink of the Sea, ſaith that Ancient, all the Branches ſuck up perpetually the the Juyce and the Sap of the Root, the Beams draw perpetually their Heat and Light from the Sun, and *all Living Beings drink perpetually of that Living and Eternal Spring of Life, and all Spirits of that Living and Eternal Source of Knowledge.*

It is the Natural Eſtate of all Spiritual Natures,

tures, to have this immediate Union with God; but this Supream Spirit (being willing to do Honor to his Almightineſs, and to his Wiſdom, being willing to make the Idea of all kinds of Creatures poſſible to proceed from himſelf, and to render it Real and Effective to make the World thereby compleat and finiſh'd; and being willing to aſſemble together Corporeal and Spiritual Nature in one ſingle *Whole*; and being willing, perhaps, thereby to put Pure Spirits into the Places of the Fall'n Angels, and to triumph over the Rebellious Ones, in cauſing himſelf to be Serv'd in Bodies by Inferior Spirits) would have it that this Immediate Union which the Created Spirits have Eſſentially with Him, ſhould be in ſome manner ſuſpended and interrupted, or at leaſt obſcur'd and diminiſh'd, in regard of thoſe, whoſe Fidelity and Obedience he was willing to make Trial of in the Body.

The Union of Bodies interrupts and ſuſpends the Immediate Union of our Souls with God.

Our Souls naturally, like other Created Spirits, ought not to have any Dependence upon any Bodies for to have the Idea's of things; they ought only to depend immediately upon God, and by conſequence, ought only to have Union with Him; But this Supream Spirit having been pleas'd for the Reaſons we have ſaid, for many others which we conceive, and for more yet apparently which we do not conceive, that

that our Souls ſhould have their Thoughts and their Sentiments, their Deſires and their Affections upon the Occaſion of the Body, to the End that That ſhould be a continual Subject of Victory and of meritorious Exerciſe, He hath thought fit, that for a time this Immediate and Eſſential Union of all Created Spirits with the Eternal Eſſence, ſhould become in our Souls *Mediate* (if I may be permitted to ſay ſo) and that the Eſſential Union of God and of all Created Spirits, ſhould not Operate in them but by an Acceſſory Union with this Matter Organiz'd, or diſpos'd into a certain Structure of Bones, of Fleſh and of Nerves, which we call Human Body.

This Union of our Souls with our Bodies is not, as we have ſaid, but this preciſely, That our Bodies (by the diverſe ſtirrings up, the diverſe Agitations, and the diverſe Configurations of the Brain, which they receive from Bodies which environ them, or from the natural Courſe of the Blood, or from their proper Humors) are the Occaſion and Condition of the Determination of the Idea's and Sentiments which the Supream Spirit gives us; that is to ſay, That *the Body* is the *Occaſional Cauſe* which *Determines the Influence of the Eſſential Union which we have with God*, and *thereby*, it is in ſome manner betwixt us and God, it diminiſheth in ſome manner our Eſſential Union with him, becauſe it hinders, if I may be permitted to ſay ſo, the *Immediation* of him.

Without That, we could not ſay that our Souls

Souls were in our Bodies; they would be immediately in God, becauſe the Place of the Souls and of all Spirits, is intirely their Relation of Dependence and of Activity; and our Souls in that caſe would have no Relation and Dependence but upon God only. It is for that Reaſon that the Scripture ſpeaks to us of the Union of our Souls with our Bodies, or of our preſent Life, not only as it were of a Wall between God and us, but as it were of a Baniſhment as it were a Voyage and a Running away or Departure, which we make from God, *Peregrinamur à Domino*, ſaith St. *Paul*; and this is Effectively as it were a kind of Departure from God, and by conſequence, a Baniſhment, a Voyage, a Running away from him, becauſe it is a Suſpenſion and an Interruption of the Eſſential and Immediate Union which all Spirits have *neceſſarily* with him.

Our Souls going out of the Body, are immediately united to God.

Now ſince our Souls entring into Bodies, do go out from God, according to the Expreſſions of the Divine Word, which are exact and juſt when we know how to comprehend and penetrate them; we muſtſay likewiſe, That our Souls going out of the Body, return to God and in God, as the Scripture Effectively ſaith it; God is on both ſides the Term of the Voyage: It is *from* him we part in ceaſing to be united immediately to him, by reaſon of the Intervention of Body

Body, through which the Action of the Influence of his Divine Life in us doth paſs, and it is *to* him that we return in Dying, and in going out of the Body; becauſe our Dependence on the Body ceaſeth by Death, and Death beating down the Wall which was between God and us, the Union of God to us, and of us to God, becomes Pure and Immediate. God is the Term we arrive to, as well as that from whence we parted; we are come out of him, and we enter again into him; that is to ſay, That as before our Souls are united to our Bodies, they have no Union with any thing but *with* God, and by conſequence they are nowhere but *in* God; ſo after the ſame manner, ſo ſoon as their Union with the Body ceaſeth, they begin to be nowhere but *in* God only, becauſe they have no more Relation but *with* God only; there is nothing of an Intervention, there is no more of a Partitionary Occaſion and Condition between God and the Soul, which determines or ſuſpends the Influence of his Divine Action in us, and by which we receive all the Idea's, and all the Sentiments that we have.

CHAP. IV.

What this Immediate Union is which our Souls have with God, when they go out of the Body, which makes us ſay that they go to God.

THUS it is that we ought to Conceive the Place where our Souls Are, after they are gone

gone out of the Body. We muſt Conceive that they Are in God, not only, as S. *Auguſtin* ſaith, as the World is in God; *For*, ſaith he, *you muſt Anſwer to him who ſhall Ask you where the World is, That it is in God*; ſince there is no other Place out of the World, where the World can be, and ſince it is God alone who penetrates and environs it by the Immenſity of his Operation; but becauſe Spirits have no other Place than their Relation of Dependence and Activity, and that after the going out of the Body, our Souls do no more depend either upon any Corporeal Nature, or upon any Spiritual Nature, which ought to be the Occaſion or Condition of the Idea's with which they ought to be Enlightned, or of the Sentiments with which they ought to be Affected, but immediately from God only, who gives them as he pleaſes to them. It is God therefore who immediately Enlightens them; it is God immediately, who, without being Determined by any thing Exterior, Determines all the Sentiments which they have: This is it which makes us evidently ſee the neceſſary Conſequence and Connexion of the inconteſtable Principles which have been hitherto Eſtabliſh'd; for *we muſt ſay nothing of our Souls, nor of any Matter whatſoever, but that which we know of it by a Certain Light*; And as we have no ſuch Light by which we can judge, that our Souls, when they go out from the Dependence upon the Body, ought to enter into another Servitude, and another ſort of Dependence

pendence upon any Created Nature; ſo we have not any Reaſon to Conceive any other Relation of Dependence in our Souls, which they ought to have when they are gone out of the Body, than that which they have Eſſentially with God; and by conſequence we ought to ſay in Terms purely Natural, *That it is in God only that our Souls Are that moment that they go out of the Body*: We ſay it by the only Lights of Reaſon, and we ought extreamly to rejoyce, that Philoſophy is agreed here with the Divine Word, which gives us entirely the ſame Idea.

This Notion of the Immediate Union of our Souls with God, Eſtabliſh'd and Prov'd by Scripture.

For beſides that the Scripture ſaith we return to God and into God, it ſaith expreſly alſo, That our Habitation ſhall not be after this Life in Houſes made with Hands, or in Corporeal Spaces; for this is what St. *Paul* means, when he calleth it *Domum non manufactam à Deo, æternam.* He tells us, That there will be no more Sun and Moon which we might have need of, becauſe the Brightneſs of God will Enlighten us; *Civitas non eget Sole neque Luna ut luceant in ea; nam Claritas Dei illuminabit eam; Nox non erit illic, & non egebunt lumine lucernæ, neque lumine Solis, quoniam Dominus Deus illuminabit illos.* It ſaith, *That after this Life we ſhall dwell with God, and God with us: Ecce Tabernaculum Dei cum hominibus, & habitabit*

tabit cum eis. It is very full of theſe ſorts of Expreſſions, and if we will reduce them to neat Idea's, we ſhall find, that they mean nothing elſe, than what we have ſaid, That after the going out of our Bodies, there is no more any thing betwixt God and our Souls, to ſuſpend, or to diminiſh the Eſſential Union of them, or to be the Occaſional Cauſe of his Operation, and of his Influence in Us; but that it is only He immediately, who determins our Thoughts, our Idea's, and all the Eſſential Acts of our New Life; for this is what St. *John* means, when he ſaith, *That in this New Life, and New Eſtate after our Death, it is God himſelf who ſhall Enlighten Us*, without our having any need, either of the Sun, or the Moon, or of any other ſort of Light, which is at preſent but the Occaſional Cauſe of his Illumination, by which we See.

How we muſt underſtand, That Holy Souls Aſcend into Heaven, and Criminal Souls Deſcend into Hell.

We muſt therefore conceive our Souls to be united immediately to God, that moment that they go out of the Body; and we muſt cut off all the Idea of any Corporeal Place, in which we might conceive them to be after the faſhion of Bodies.

For when the Scripture makes us conceive, That the Saints are carried up into Heaven, before

fore the Corporeal Reſurrection, after which, there will be a real Local Tranſportation of Bodies; it would only make us conceive, That God who Unites theſe Holy Souls to Jeſus Chriſt, and to His Glory, makes himſelf, and all Heaven wherein he Reigns, to be as preſent to them, as the Objects which we now ſee, feel, and perceive more nearly, are at preſent to Us. We ſhould very illy conceive Heaven, wherein *Jeſus Chriſt* Reigns in Body and in Soul, if we ſhould conceive it, as including and containing God, and diſcovering and manifeſting Him to the Saints; we muſt, on the contrary, ſaith St. *Auguſtin*, Conceive Heaven, and Jeſus Chriſt alſo to be in God, who contains All, and who is contained of Nothing, who manifeſts and diſcovers All, and whom Nothing neither manifeſts nor diſcovers; and Holy Souls are not in Heaven, but in as much as they are in God, in whom, and by whom, they are united and preſent to Heaven, and to Jeſus Chriſt, by the lively and diſtinct Idea, which they have of His glorious Preſence, like to thoſe Idea's, which the moſt preſent Objects give Us, by their immediate Impreſſion, by which they ſtrike our Senſes: For we muſt not go about to imagine That they are in Heaven, by any ſort of Extenſion, or Corporeal Dimenſion, and Local Circumſcription, after the manner of Bodies.

How

How the Souls of the Wicked are in God.

And we muſt Reaſon after the ſame manner, concerning the Souls of the Wicked, They are moſt really in Hell; but this is, becauſe they are in God, who faſtens them there, and unites them to the Fire of his Wrath, as He doth the Souls of the Juſt to Jeſus Chriſt, and to that part of the Heavens where He Reigns: There is indeed this great Difference, That the Immediate Union, which is between the Souls of the Juſt and God, is an Union of Love, of Tenderneſs, and of Favour or good Liking; and the Immediate Union, which is between God and the Reprobated Souls, is a Union of Wrath, of Enmity, and of Implacable Vengeance. They are in God, and God (ſay the Holy Fathers) is their Firſt and True Hell; if it may be permitted to uſe an Expreſſion ſo ſtrong. Not that there is not an Hell, or a Corporeal Place, wherein the Bodies of the Wicked Are to be ſhut up, after the Reſurrection, and where we are to conceive their Souls before hand; but we muſt ſay, that they are in ſuch a Place, where God keeps the Fire of His Wrath continually Burning; and they are there Effectively, after the manner that Spirits are in Corporeal Places, as really as it is poſſible: God gives them perpetually the Idea thereof, and by the Occaſion of that Idea, he Impreſſes on them a dolorous Sentiment of real Burning; that is to ſay, The

ſame Sentiment, which we have upon the Occaſion of Elementary Fire, when by its too great Activity, it Diſtranges, Agitates, and violently Scorches up the Fibres of thoſe Parts of our Bodies, upon which it Acts; and the Vertue and Efficacy of His Power, by his Irrevocable Decree, fixeth them there, and is a Chain which no force can break, and which no length of Duration can wear out; but it is always truly ſaid, That it is in God (who contains Hell as well as Heaven, as St. *Auguſtin* further ſaith; And who unites Impure Souls to Fire Everlaſting, in the manner as hath been ſaid) that properly and chiefly the Reprobate Souls Are, as well as the Holy Souls. They are only but Acceſſorily, if I may ſo ſay, either in Heaven or in Hell, within theſe Material Places and Spaces, of which, God gives them that lively Idea, which renders Them preſent to them.

CHAP. VI.

Whether Jeſus Chriſt be the Occaſional Cauſe of theſe Idea's, and Sentiments of Holy Souls, out of the Body.

THAT which we have been ſaying, concerning the Fire of Hell, might give Occaſion here to ſome to Imagin, That it is not perhaps ſo certain, as we would have them believe it to be, That the Union of Souls with God, and of God with the Souls, is Immediate from the

the Moment that they go out of the Body; becauſe They may Imagine, That as God unites Impure Souls to Hell Fire, Eſtabliſhing it as the Occaſional Cauſe of that particular Torment, and of that That Pain of Burning, with which he Afflicts them with; ſo he Eſtabliſhes alſo an Occaſional Cauſe of the agreeable Idea's and Sentiments, which he gives to the Saints: And there are ſome, who would willingly conceive, That *the Soul of Jeſus Chriſt*, might very well be the Occaſional Cauſe of all the Ineffable Pleaſures of Holy Souls, ſo much the rather, becauſe the Analogy of the Divine Conduct, inſpires us to acknowledge an Occaſional Cauſe of their Joy, and their Felicity, as there is an Occaſional Cauſe of the Torment of the Reprobates.

But this ought not to ſhake a Truth, ſo well Eſtabliſhed and Proved, as is that of the Immediate Union of God with our Souls, and of our Souls with God, from the Moment that they go out of our Body: This Union is without doubt Immediate, and without the Intervention of any thing, and without Dependence upon any Occaſional Cauſe, for the Foundation and Eſſentiality of this New State; For tho' there may be ſome Occaſional Cauſe of the *Acceſſory* Pain of Reprobated Souls, and of the *Acceſſory* Felicity of Holy Souls; yet it is certain, That there is none at all for their *Eſſential* Pain, and their *Eſſential* Felicity.

St. *Paul* ſpeaks it expreſly of Holy Souls,

when he ſays, That God ſhall be all in them; *Erit Deus Omnia in Omnibus*: The whole Scripture ſays ſo likewiſe, when it ſays, We ſhall ſee God Face to Face; for theſe Expreſſions do import an Immediate Union of God with us: Since it would not at all be to ſee him Face to Face, but to ſee him thro' a Veil, if we did only receive from him Idea's and Lights, upon the occaſion of ſome Things that was extraneous to Him.

Let then the Adorable Humanity of Jeſus Chriſt, be with all my heart, an Occaſional Cauſe of a thouſand Joys, and a thouſand Acceſſory Felicities to Holy Souls; as St. *John* ſays it expreſly enough, in the Deſcription he makes us of our State out of our Bodies, under the Name of the New City, or of the Heavenly *Jeruſalem*, where the *Holy Lamb gives a thouſand Pleaſures.* But as to the Foundation of this New State, as to the Lights and Idea's, the Sentiments, and the Joys which conſtitute it, and are the Eſſence of it; they depend not upon any Occaſional Cauſe, they come from the Immediate Union of God with the Holy Souls, Independently of all Exterior Occaſional Determination, God penetrates them with His Glorious Light, and with the Intimate Impreſſion of His Beatifick Preſence; and he fills them full with his Ineffable Joys and Pleaſures.

How Impure Souls are united to Hell Fire.

We need only ſay The ſame thing, in Proportion

portion of Reprobate Souls: Let then the Action of the Terrible Element which God makes, to be Serviceable to His Anger, be the Occaſional Cauſe of the Acceſſory Pain of the Wicked; for as the Impurity of the Reprobate Souls, is a perpetual Object of Horror, wherewith the Sovereign Purity of the Divine Eyes, is ſenſibly hurt; ſo it is not improbable, That the Terrible Element, which naturally Cleanſes and Purifies all things, ſhould be likewiſe Employed as an Occaſional Cauſe to a Particular Action, by which, the Eternal Sanctity applies it ſelf, to make them feel the Horror of their Impure State: But that do's not at all hinder, but that for the Ground of this unhappy State, it ſhould be intirely Independent of all ſort of an Occaſional Cauſe; for it is certain, That God is immediately united to the Reprobates by his Anger, as He is immediately united by His Love, to the Juſt Souls.

God is the Principal Fire which burns them, and His Anger is the Fire and Brimſtone, that Feeds their Chief and Principal Torment. We commonly conceive very ill, That which we call *The Pain of the Damned*, when we conceive it as a ſimple Privation, or a Partition Wall betwixt God and the Reprobated Souls: There may well be an Eternal Wall of Separation; but there is alſo an Eternal and Immediate Union: There is a Wall of Separation, betwixt Gods Goodneſs and Sinners; that is, a Wall which ſtops all the Influences of Mercy, of

Grace, and of Glory; but it is likewiſe an Union, which nearly attracts all the Characters of his Anger, and his Vengeance. God alſo makes himſelf to be felt as nearly, and as immediately, to the Reprobates, as to the Saints: The Unhappy ſee God Face to Face, but it is only his Terrible Face which they ſee; It is not that Illuminating Face which Enlightens the Juſt, and wherein he promiſed to *Moſes*, to let him ſee and find All Good; It is a Face Sparkling with Thunder, which penetrates them with Fear, and covers them with Horror and Darkneſs; They are Eternally in God, as in a Rageing Sea, which daſhes againſt them, and toſſes them, and threatens them perpetually with its Storms and Tempeſts.

And this is All in my Opinion, that we can deſire to know, upon the Principal Head of that which Regards the State of our Souls out of our Bodies; Let us conceive, with all my heart, That there is, above thoſe Heavens which we know, a Heaven wholly Enlightned, and abounding with Joy, and overwhelmed with Pleaſures, wherein the Holy Souls are involved; And let us conceive on the other ſide, a Place repleniſhed with Flames and Darkneſſes, with Horror, and all manner of Deſpair, which the Criminal Souls do fall into. All this is moſt True, and theſe Places are moſt Real and Effective; but it is in God, in whom the Holy Souls do find this Enlightned Heaven, and in whom the Criminal Souls, do find theſe Flames,

Flames, and theſe Darkneſſes, theſe Deſpairs, and theſe Horrors: It is God, who by an Immediate Union of his Almighty Activity, cauſeth in Them this Light and theſe Darkneſſes, theſe Sadneſſes and theſe Joys, theſe Pleaſures and theſe Pains, *all the Paradice and all the Hell: Erit Deus Omnia in Omnibus*, it is by an Immediate Union of God with Them, and They with God, that they are in Heaven and in Hell; Since it is by this Union, that they have this Lively Idea thereof, which renders theſe Places preſent to them.

CHAP. VII.

That which makes the Difference, between the Preſent and Future State of the Soul.

IT follows, from what hath been ſaid, That that which makes the Eſſential Difference, of the manner how our Souls are *in* our Bodies, and of the manner how they are *out* of our Bodies, is, That when they are in the Body, then they have but *Succeſſively* the Idea's, and the Knowledges of Things, from the Occaſion of different Impreſſions, which come and arrive to the Brain, by the Action of other Bodies, which are round about Us; and that they have not alſo the Sentiments, and the ſeveral Movements of the Appetite, but from the Occaſion of divers Diſpoſitions of Bodies; and

when they are parted from the Body, they receive immediately from God theſe Idea's, and theſe Sentiments, which is requiſite for the Diſpoſition of Vice or Vertue, which we otherwiſe call Merit ot Demerit, in which they find themſelves, when they are parted from the Body.

Now the Body, by the divers Impreſſions which it receives from other Bodies, or by the divers Diſpoſitions which are raiſed & formed in it, by the Ebullition of the Blood, by the Courſe of the Spirits, and by the divers Exceſſes or Fermentations of Humors, is the Occaſional Cauſe of all theſe Idea's, and of all the Sentiments of the Soul; becauſe that the Supream Being, by which it Lives, it Perceives, Thinks and Wills, for to conſerve the Dignity, and good Order of its Greatneſs, in acting as Univerſal Cauſe, was pleaſed to tye the Determination of theſe Idea's and Sentiments, to thoſe Diſpoſitions of the Body, which reſult from the Laws of Motion, by which He moves all the Corporeal Nature; and by which, he compoſes and conſerves the Viſible World with an infinite Wiſdom, which alone was able to produce ſo many Prodigious Effects, with ſo much Order, and ſo much Harmony, from two or three Immutable Laws, by which He moves the Matter of the Univerſe.

That in this New State of the Soul out of the Body, God is not determined to Act in Them, but by a neceſſary and immutable Love of Order, and by their Vertuous or Criminal Diſpoſition.

God doth not Act, but as an Univerſal Cauſe with our Souls, ſo long as they are in the Body; He doth but follow the Law of Motion of the common Matter of the Viſible World, which diverſly affecting our Bodies, neceſſarily determines him by Vertue of his Immutable Decree, to give to the Souls thoſe Idea's and thoſe Sentiments, which anſwer the different Impreſſions, wherewith the Body is affected; but when the Soul is out of the Body, God doth lay aſide the Character of Univerſal Cauſe, as to this purpoſe; He no longer follows, in reſpect of them, the Laws of the Motion of the Univerſe.

Souls part with the World, in parting with the Body; They have no longer any Relation with the Body, nor by conſequence, with the Viſible World, from that very inſtant that they have no more to do with their particular Bodies. So long as they are in the Body, they are united to all the Viſible World; becauſe that their Thoughts, and their Sentiments, do depend upon the Laws of the Motion, which moves all the Matter of the World, it being that which gives them an Eſſential Relation to all the Parts of it; becauſe there is not any one of them, which

which may not be an Occaſion of the Determination of theſe Idea's and Sentiments; but after Death, all that ceaſes, there is a new Order of things, there are no more the ſame Laws; God afterwards follows none but the Law of his Eternal and Inflexible Juſtice, to Puniſh or to Reward the Souls, according as they have made themſelves deſerving.

It is no more the Motion of the Univerſe, and the particular Diſpoſition of every ones Temperament which reſults from it, which determins the diverſity of our Idea's and Sentiments: It is only the Pure and Holy Diſpoſition, or the Impure and Criminal Diſpoſition of our Souls, which determins the Sovereign and Eternal Juſtice and Equity, to give us the Idea's and Sentiments, proper to Reward or Puniſh our Irregular, or our Vertuous Diſpoſition.

God hath no longer Reaſon to be willing to mannage, and conſerve the Dignity and Character of Univerſal Cauſe. He hath no longer Reaſon to mannage, and conſerve the Liberty of our Souls: The time of our Trial is ended; The time of Merit is paſt; There is no more queſtion, to ſee whether they will make themſelves worthy, that is, over. They are fixed in an Immutable State, That is, *Eternity*. There is no more Viciſſitudes or Diverſifications, no more Inſtability or Changes, no more an Alternativeneſs, or a Paſſage from Evil to Good, and from Good to Evil; from Vice to Vertue, and from Vertue to Vice. *The Tree lies where it falls*; And

as

as the State of the Soul is fixed by this State of Immutability, which is properly That which we call *Eternity*, ſo God fixeth himſelf to Love or to Hate, to Puniſh or to Reward; He Acts thenceforwards, as a particular Cauſe, becauſe that He immediately takes in the Ground of His Eternal Love of Order, the determination of all theſe Idea's and Sentiments, which he gives to our Souls.

That is all the Light, which we can give to our Firſt Curioſity, concerning the State of our Souls out of our Body; by which, we ſee that they are not properly but in God, and that it is He only, who is the Cauſe and Occaſion of all their Idea's and Sentiments. We muſt now proceed, and endeavour to Know all that belongs to this State, by clear and infallible Lights.

CHAP. VIII.

How the Juſt Souls See and Know God out of the Body, and how the Criminal Souls do alſo See and Know Him.

TO this purpoſe, we would willingly Know, in the firſt place, What thoſe things Are, which the Soul Knows out of the Body; and it is eaſie to Reſolve it, by thoſe Principles which we have ſetled: For ſince we have ſaid, That there is not at all any other Occaſional Cauſe of the Idea's and Sentiments of

of the Soul, when it is once out of the Body, than the Irregular and Vitious Diſpoſition, and the Regular and Vertuous Diſpoſition of the Soul, on one one part; and on the other, the Neceſſary and Eternal Love, which God hath for Order; ſo it is certain, That this Sovereign Wiſdom, this Eſſential Life of all Intelligent Natures, diſpenſeth his Lights and his Darkneſſes, by his Sovereign Equity; and that ſo he Acts otherwiſe in the Juſt Souls, than in the Souls which are Criminal and Reprobate.

As to the Juſt Souls, They have as it were, a true Immenſity of Knowledge. Firſt of all, They Know God and See Him; I ſay, They ſee Him; for it is not a ſimple Knowledge, *Abſtractively* ſuch as we have at preſent, that is, to See, to Perceive, to Touch, and (if I may ſay ſo) to Taſt, as the Holy Writ ſaith; But this is to See by a kind of Viſion, which we call *Intuitive*, which is not at all a ſimple, or bare View of Speculation, or a pure Contemplation of Reaſoning; but this is a lively, and penetrating Impreſſion of the whole Subſtance of the Divinity, which renders it ſelf preſent and intimate to the Soul, by an intimate and penetrating Sentiment; juſt as the Material Objects do now render themſelves preſent to us, by the Immediate Action, whereby they ſtrike upon, and advertiſe our Senſes; This is to ſee God, as it were by Senſation; This is to perceive Him *Preſent*, by a lively, and an indubitable Experience of His Ineffable Nature, and His Beatific Viſi-

on;

on ; juſt as we perceive the Preſence of Things, whereof we have the moſt lively Idea, and the moſt certain, and moſt indubitable Experience.

This Intuitive Knowledge, or Viſion of God, is not at all the indubitable Knowledge and Sentiment of His Exiſtence only ; but it is the clear and diſtinct Knowledge and Idea, of All his Attributes in general, and of all his Perfections in particular ; it is a clear and diſtinct View of all the marvellous Table, and of all the Charming Spectacle of the Beauties of this Supream Nature ; and eſpecially, the delicious and ineffable Sentiment of his Goodneſs, and of his Love, by which he *pours* (if I may ſay ſo) all the Joys, and all the Felicities of his Heart, into theſe Sanctified and Happy Souls.

Moreover, Theſe Juſt Souls, in thus Knowing God, do at the ſame time, no longer Know themſelves, by that confuſed Sentiment, by which they at preſent diſentangle themſelves, as it were, by main ſtrength, and force of Reaſon, from the Body ; but by a clear and diſtinct Sentiment, and by an Idea equally neat and lively, all Shining, and all Bright, whereby they ſee themſelves with all their Nobleneſs, and with all the Characters of Reſemblance, which they have with God ; juſt as they now ſee a Picture, expoſed to their View, almoſt like their Corporeal Image, which the Nature of the Soul doth exclude.

CHAP.

CHAP. IX.

How the Juſt Souls See and Know the Viſible World, and what they Know of the Politic and Civil World.

IT is not only God and Themſelves, that they Know; They alſo diſtinctly ſee in God, all the viſible World, becauſe, beſides that the Scripture do's in a manner ſpeak to us of it; It is a Knowledge, which is naturally inherent in every created Spirit, unleſs God for a time ſuſpends this Knowledge for Reaſons of his Providence, as he now do's to our Souls, which he makes Trial of in the Body; and to whom he doth not give theſe Knowledges, as we ſaid before, but *Succeſſively* from the Occaſion of the different Impreſſions, made upon our Bodies, by the divers parts of the Viſible World, which preſent themſelves to our Senſes, one after another.

It is in Order, *That Spirits being Superior to Bodies, by Reaſon of their Knowing Nature, ſhould Know Bodies*; Alſo, when the Diſpoſition of the preſent Oeconomy, which requires That God ſhould not Enlighten the Souls, but Succeſſively, as we ſaid before, and from the Occaſion of the Immutable Laws of the Motion of the Univerſe; When, I ſay, this preſent Diſpoſition ſhall ceaſe, the Illumination of God, being no more annexed to theſe Viciſſitudes of Motions of the Univerſe, and of the different Impreſſions of

of Bodies, received in our Material Senſes, will give in an Inſtant at once, an Idea of all Corporeal Nature, and of all the Viſible World, in its Whole, and in its Parts; in its Immenſity, or in its Extent; in its agreeable Variety, in its Order and Symmetry to all Souls, which have not deſerved his Anger; and inſtead of this Light, he needs but only to ſpread Darkneſſes upon the Criminal and Rebellious Souls.

The Scripture tells us of Holy Souls, as if they had the pleaſure of walking upon the Globes of the Heavens, and to be in the midſt of the Stars, to walk upon the Sun, and upon the Moon; and after this manner of ſpeaking, it accommodates it ſelf to our groſs manner of conceiving the moſt Spiritual Things, under Corporeal Forms: But we need conceive by all theſe Expreſſions, no more than what we have ſaid, of a clear and diſtinct Idea of all the Viſible World, which God gives to the juſt Souls; they walk after their manner upon the Arches of the Heavens, they march upon the Sun and Moon, *&c.* becauſe that the lively Idea, which they have of all the Viſible World, makes all the parts thereof *preſent*, and as it were ſubjected and placed under their Feet. They are at the ſame time at both the Poles of the World, they fill its whole Extent, they are in both the Hemiſpheres, their Horizon is not at all a limited Horizon, which never permits us to ſee here but a little Portion of the Univerſe; It is not bounded, but by the Bounds of Nature; We do not at preſent ſee Bodies, but only

only thoſe parts of them, which reflect the Light upon us; We do not ſee the Sun, the Moon, the Stars, and the Terraqueous Globe of the Earth and Seas, but only one ſide of them; but the pure Souls, immediately enlightned by God, as they Are, They ſee at the ſame time the whole Globe of the Sun, all the Face of the Moon, both the Hemiſpheres of the Earth; There is no Antipodes to them; They ſee All at one View, all the fair Proſpects of Nature, and all the Beautiful Table of the Viſible World: For beſides, That their Knowledge is Univerſal in this reſpect, ſo it is not at all *Succeſſive*, but all at once. So much for the Natural World.

What the Souls out of the Body Know, concerning the Civil and Politic World.

As to the Civil and Politic World, I confeſs, it will not be eaſie to determin what they ſee of it, and what they do not ſee of it; becauſe we have no Principle ſo well Eſtabliſhed thereupon, that I know, as to make us willing to build a ſure Determination upon it; We may moſt probably ſay, That God diſcovers to Innocent Souls, that which regards their Family, and their Friends; but to ſay, That he ſets before their Eyes, a Diverſified Table of Events, Revolutions, Intrigues, and the Mannagements, and Contrivances of Courts and States, the Succeſſes of Wars, Negotiations and Treaties, the vaſt and ambitious Deſigns of Great Princes, and

and a peculiar Account of Families, and particular Fortunes, is a thing which I dare neither affirm, nor gain-ſay; for the Scripture gives us ſufficiently to underſtand, That there are Angels too, amongſt whom theſe Knowledges are partly Communicated, or it may be, wholly given to them: But as to Souls, I do not find either in the Scripture, or in the clear Notion which we have, either of the Soul, or of God (who enlightens the Soul) any thing, thereupon which may Eſtabliſh a ſolid, and an infallible Judgment; if it be not that God makes them ſee ſomething of it, which may contribute to the ſatisfaction of the innocent and pure Souls. It is very certain, That that which is of certainty therein, is, That if they do ſee all theſe things, they undervalue them as much as we eſteem them; and that all thoſe great Changes and Revolutions, which we attribute to Fortune, are to their Eyes, but what the Play of Children is to ours; or to ſay better, The buſineſs of Ants or of Bees; or that perpetual and impertinent Agitation, which we ſee in thoſe Flies, whom a vain and unneceſſary Motion drives too and fro, in the middle of the Air, without any purpoſe or advantage.

CHAP. X.

That Criminal Souls are in Darkneſs, and ſee nothing.

SUCH is the knowledge in Juſt Souls, in Relation to Extenſion; But we ought to have ſufficiently comprehended, That it ought not to be in the ſame manner, in the Impure and Criminal Souls: For that Order, which requires that the Juſt one ſhould be illuminated, wills on the contrary, that the other ſhould be filled with Darkneſſes; ſo that inſtead of that Immenſity of Light, and Knowledge, which the former have, this other, will have only an Immenſity of obſcurity, of Night, and of the horror of Darkneſſes; Theſe will be Darkneſſes, that is to ſay, an obſcurity and privation on all ſides of Kowledge and of Light. *Jeſus Chriſt* makes uſe of the Expreſſion *of outward Darkneſſes*, or Darkneſſes invironing, that is to ſay, which will encompaſs on every ſide; for it is ſo, I underſtand theſe outward Darkneſſes, of which the Divine Redeemer ſpeaks ſo often. They will know and ſee God after their manner, but it will be only his Wrath, which they will ſee by a kind of *Intuitive* Viſion, in the manner as it hath been hereupon already Explained; They will ſee the Eternal and Eſſential Light, but that Light will only ſerve to blind them; becauſe it will only leave them the Idea's of his Wrath,

Wrath, and of their Sins, and of all the Circumſtances, that poſſibly may augment their Deſpair.

Inſtead of the Beauteous Spectacle of Nature, which the Juſt ſhall have Eternally, they will never have any, but the Idea of that dark and burning place, which the Supream Juſtice hath prepared for their Bodies; and if they do know any thing of their Family, and of their Friends, it is only to augment, and redouble the Pain of their Regrets, of their Privation, and eternal Deſolation; *Ejicite in tenebras exteriores, ibi erit fletus & ſtridor dentium.* The Soul of the Father, for Example, I ſpeak of the ambitious and covetous Soul, which loves nothing but the World and its Vanity, for himſelf and his Family, will ſee in his Children, all that can be capable of augmenting his Regret, and his Remorſe. The Soul of a Prince, in the ſame manner unjuſt and reprobate, will ſee in the State which he hath quitted, that which will increaſe his Pain, *&c.*

CHAP. XI.

The Faculties of the Souls, of which the Acts will be Exerciſed out of the Body.

AFTER having ſeen the Matter, and the extent of the Souls Knowledges out of the Body; We muſt now ſee what perceptive,

tive, or Knowing Faculties the Soul will Exerciſe upon this Matter, and upon theſe Objects.

We have obſerv'd in the Soul, in its preſent State of Union with the Body, a Faculty of Knowing by Senſation, a Faculty of Imagining, or of Repreſenting things to us by lively and diſtinct Images, a Faculty of Recollecting our ſelves by Memory and Reminiſcency, a Faculty of Conceiving by pure Intellection, a Faculty of Reaſoning, or Extending Knowledge acquir'd thereupon by new Conſequences, and a Faculty of Separating univerſal Notions of Things, from Particular and Individual Differences, to frame thereof general Maxims and Principles, whither they be of pure Speculation, or Moral and Practical, for the Order of Life and Action, and for the Perfection of Arts and Sciences.

How the Souls will have Acts of Senſation without any Exterior Senſe or Corporeal Organs.

The Souls, whether they be Juſt or Reprobate, do Exerciſe all theſe Faculties; for tho' Senſation, Imagination, and the Memory, have at preſent Corporeal Organs, yet we muſt not ſay for all that, that theſe Faculties ought no more to Exerciſe themſelves out of the Body. The Corporeal Organ doth now ſerve but for two Purpoſes, To be an Occaſion to the Univerſal Cauſe of the Knowledge that it ought to give to the Soul from the preſence of ſuch or ſuch

ſuch an Object, and To be alſo an Occaſion to it, of giving to the Soul diverſe and different Idea's according to the diverſity of Objects; and it is for that Reaſon that he hath Eſtabliſh'd a diverſity of them.

All the Parts of the Body cannot be ſhaken by the Motion of the Air, which ſtriking upon our Ears, cauſes that which we call a Report or a Sound. The Motion of the Beams of the Sun, which in ſtriking upon our Eyes cauſes a ſenſe of the Light, cannot affect any other part than that ſubtile Web, which is in the inward part of the Eye, which we call the *Retina*. The exterior Fibres of the Skin, which cover the Hand and the whole Superficies of the Body, will be ſufficiently ſhaken by the Rencounter of a Thorn, of a Needle, of the Point of a Sword, and of a thouſand ſuch like things, to the end that the Motion may be carry'd by reaſon of the continuity of the Fibres and Nerves, as far as the Brain; but neither Sounds nor Light will ever ſhake them enough to carry the Impreſſion of them to the Brain. When the Ears are well ſtopt, you will to little purpoſe expoſe the whole Body to the Harmony of a melodious *Symphony*, which is only the Air melodiouſly ſtruck; for this Air ſo melodiouſly ſtruck will find no other part in the Body than the Ear only, by which it can carry its Harmony ſo far as to the Brain. The Canals or the Membranes and Nerves of the Ear, which we call the Internal Ones, are the only Gates and the

only Ways, whereby this Air ſo melodiouſly ſtruck, can make its Impreſſion on the Brain. It is after the ſame manner with the Impreſſion of the Sun-beams in reſpect of the Eyes, of Savours in reſpect of the Palat and the Tongue, and of Odors in reſpect of the Organ of Smelling. The Eyes being ſhut, it would be ridiculous to expoſe the Hands and the reſt of the Body to the Light, the Light cannot at all paſs its Impreſſion to the Brain: It would be Nonſenſe to ſqueeze the Juyce of delicate Food with the Hands, and apply it to any other part of the Body than the Mouth only, this Juyce will nowhere make that agreeable Tickling which it makes upon the Tongue and Palat. The Univerſal Cauſe, which being willing to advertiſe us of all the Impreſſions that all that Diverſity of different Bodies whereof the World is compos'd, doth make upon our Bodies, hath been pleas'd to conſerve the Character of Univerſal Cauſe, and hath prepar'd in our Bodies ſo many different Organs, and different Structures of Fibres and Nerves, to receive the Impreſſions of theſe Exterior Bodies, which he hath foreſeen would there have different Impreſſions: Thus it hath made in our Eyes a Structure of Skins, or of Tunicks or Coats, and of Tranſparent Humors, to let the Rays of Light paſs through, and an admirable Web of the Extremities of the ſubtile Fibres or Filaments of the Optick Nerve, to receive and carry thereby the Impreſſion to the Brain; He hath ſtretched out

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at the Entrance of the Ear, a thin and ſubtile Membrane, juſt like a little Drum, to receive the Impreſſion of the Air that is ſtruck, or of the divers Concuſſions of it, which cauſes that which we call the Report, or Sound, or Voice, *&c.*

Theſe are call'd the Organs of different Senſations, which are neceſſary in the preſent State, to the end that God might Conſerve his Character of Univerſal Cauſe, which he hath ſo juſtly affected to Conſerve in all the Extents of his Natural Providence: But as when the Souls are out of the Body, there is an Order altogether New, where God Acts no more as Univerſal Cauſe, being no further oblig'd to be determin'd by an Exterior Occaſion to determine in the Souls the Idea's and Sentiments which they ought to have; ſo the Faculties which are now Organical, will have even after the Univerſal Reſurrection, their Exerciſe and their Acts without any Organs. The Souls have no need at all to Eat, for to have a thouſand ſorts of agreeable and delicious, or diſagreeable and loathſom Taſts, if it pleaſes God to give them. They will have no need at all of Ears, nor even of Voice, of Organs, Harpſichords, Guittars, or Violins, to cauſe a lively and penetrating Sentiment of a thouſand ſorts of Melodies. They will have no need at all of Eyes, to have the Pleaſure of the Proſpect of the Viſible World. The Scripture it ſelf will not permit us to doubt, that the Souls have not out of the Body before the

Reſurrection, real Senſations, altho' they have no Corporeal Organs; for to Burn is an Act of the Senſitive Faculty, a real and a proper Senſation; and the Scripture teaches, That the wicked Rich Man burns, and that the Souls of the Wicked are to burn eternally in Hell.

The Imagination and Memory.

That which we have ſaid concerning Acts of Senſation, doth decide the Queſtion of the Faculty of Imagining and of the Acts of the Memory; for it is certain, that tho' theſe Faculties are now Organical, yet they are but only *Accidentally* ſo, (as they ſay) as well as the Faculty of Feeling; It is only in reſpect to the preſent Order, and to the Manner of Gods Acting as Univerſal Cauſe, that they are Organical, they are not ſo for any Inſufficiency or Incapacity of the Soul, which requires ſuch Helps. Thus it is certain the Holy Souls will have an Idea of all Corporeal Natures, and of all the Structure of the World, by Idea's and Images altogether like thoſe whereby we ſee preſent Corporeal Objects, or we Imagine them when they are abſent, when the Tracks which their preſence had left behind them come to be reſuſcitated and renew'd. We may ſay the ſame thing of Memory, of which we may ſay, That God ſupplies the Corporeal Species by his lively Determination, which calls back to the Souls the Idea's of things, which the Corporeal Species would ſend back if they had them. It is with-

without doubt that Souls do recollect themſelves not truly by proper Acts of Corporeal Memory; for that is Organical, and by *Mechaniſm*, as we have ſaid, but by lively Idea's which God ſupplies and puts in the room or place of thoſe Corporeal Species.

How the Juſt Souls ſee in the Word of God Things paſt, preſent, and to come.

St. *Auguſtin*, and other Ancient and Modern Doctors, do ſay, *That Sanctifi'd Souls do Read in the Word of God, as in a Book, Things paſt, Things preſent, and Things to come*; And this Notion is juſt and exact, provided that we comprehend that this Action of *Reading* in the Souls, is rather an Act of the Paſſive Faculty of the Soul, by which ſhe receives the Light and the Idea's, than of the Active Faculty by which ſhe goes about to ſearch, as it were, of her own accord; for we muſt call to mind this double Faculty, whereof one is the Cauſe of the Souls being Inſtructed and Enlightned from *without*; and the other, That ſhe Inſtructs and Enlightens her ſelf all manner of ways from *within*. This is the Principle of all Sciences; We may ſay that the Souls Read in the Divine Word, Things paſt, preſent, and to come, provided we comprehend, That it is not the Soul which goes to ſearch the Divine Word, as we conceive that we go to ſearch a Book by the help of Corporeal Eyes; but that it is the Word of God which goeth to be united

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to the Soul, ſhewing, uniting and communicating it ſelf to it, either Immediately by it ſelf, as ſome conceive, or Mediately, as we ſay, by an Omnipotent Action, by which it modifies and imprints us with created Idea's drawn from the proper Subſtance of the Soul, wherein it Copies out and Paints it ſelf in proportion to that which it would communicate of it ſelf, as others are pleas'd to conceive it..

The Word of God is nothing elſe but that Subſtantial and Eternal Idea, by which the Supream Eſſence Reflects in ſome manner upon it ſelf, in admiring its Perfection and its Fulneſs, and forms, by that Reflection upou all which it hath found in it ſelf, a Platform or Model of all that which it can do, and of the manner How it ought to be done. This Eternal Idea is as it were the Source of all Particular Idea's, and the Eſſential Mirror of all things; There is the Light which Enlightens all the Conduct of God out of himſelf, and by which he Enlightens us in the Body and out of the Body, by all the Idea's which he gives us.

There is the Wiſdom, which being once Incarnate by a Perſonal Union with a ſingular Humanity to be the Light of the World, is Incarnated in ſome manner a thouſand and a thouſand times every moment, by a Tranſient and Accidental Union with all Created Spirits to be their Actual Light; This is that Eternal and Univerſal Idea, from whence do ſpring all the particular Idea's which Enlighten us; and

it is certain, that the Souls ſee either in it, or by it, (for I will not here decide this Point) all that which they ſee, and all that which they know, either in their preſent State of Union with the Body, or in that of their Liberty and Separation from the Body. And this lively and Eternal Idea, from whence all the reſt do ariſe, ſerves inſtead of Memory and *Species* to Souls ſeparated and diſengag'd from Body, for all that which we would that they ſhould Recollect.

The Acts of Intellection.

Since the Souls have out of the Body the Exerciſe of the Faculties of Perceiving, of Imagining, and of Recollecting, which they do not Exerciſe here but dependent upon the Body, there is no doubt but that they Exerciſe by a greater Reaſon the Acts of the *Inorganick* Faculties; Thus we may ſay without difficulty, *That they compare one thing with another, That they conceive the Nature of Bodies by pure Intellection, That thty form Univerſal Notions, That they draw Conſequences from thence, That they Extend their Knowledge of Intellection,* I ſay Intellection; for as to thoſe Idea's, whether confus'd or diſtinct, which appertain to the Paſſive Faculty of the Soul, whether Senſitive or Imaginative, the Soul cannot Extend them or Augment them of her ſelf, either in the Body or out of the Body: She hath no more as to that, than what ſhe receives; but as to the Knowledge of Intellection, it is certain, That the Soul can perpetually Extend them,

them, Encreaſe them, and Augment them in the Body, and out of the Body.

I do not at all doubt, but that Holy Souls have an Ineffable Pleaſure in perpetually Extending their Knowledge of Intellection, by Conſequences and Lights always New, which they draw from their Light and their Knowledge already acquir'd; They always find ſomething to diſcover in the Immenſe Spaces of Truth; They always find ſomething to be Enlightned of the Perfection of the Supream Eſſence, which they always ſee All-entire and All expos'd to their Eyes, and which they never know ſo perfectly, but that there always remains ſomething to be known and diſcover'd; It is a Sea, of which they can never ſound the Bottom, and in which they always make a Progreſs; They always Drink of this Eternal andlively Spring and they are always Thirſty; They Drain from thence every moment by a full and entire Knowledge of the Intuitive Viſion, but they always find it full and inexhauſtible to Reaſon and Intellection; They always find ſomething to be known in the Foundation of its infinite Incomprehenſibility, and they do there always know ſomething that's New, and ſomething yet to be known.

The Reprobate Souls do alſo find by the Exerciſe of their Reaſonings, a thouſand and a thouſand new Deſpairs in their State of Reprobation and Miſery; The Prophets ſay that they always remain awake, to the end that they may

ſee

ſee always; *Evigilabunt ut videant ſemper*, and that do's well enough expreſs the Exerciſe of the Active Faculty in unhappy Souls.

After having given an Account of the Perceptive Faculties, we ought to take care to know how the Appetitive Faculties are out of the Body; We are able to ſay in a very few words, all that one can wiſh to know thereof, and all that can certainly be decided of them.

CHAP. XII.

How the Will is in Juſt Souls, and in thoſe that are Reprobate.

THE Will, which is that invincible and inſurmountable Movement which puſheth on All-knowing Natures towards Good, Is without doubt, and Operates perpetually in Juſt Souls, and in Reprobated Souls; but it Is there, and it Operates there very diverſly. The Juſt Souls have found the Good they ſought, They are arriv'd to the Term which they have ſo long purſu'd, They embrace it, They poſſeſs it, They loſe themſelves, They plunge themſelves, They drown themſelves, and They ingulph themſelves in it; They are arriv'd to the Place of their Repoſe, to the Center of their Deſires, to the Port of their Wiſhes; They have nothing more to follow or to ſearch after; In this fortunate State they poſſeſs, and they taſte with an inexpli-

inexplicable Tranquillity, and an incomprehenſible Satiety, the Sovereign Good; They are contented, they are at quiet: But this Tranquillity and this Satiety do's not lull them aſleep, nor ever cloy them; The Will ſatisfi'd and arriv'd to its Term, do's not ceaſe proceeding on always; It Operates and ſtirs up it ſelf eternally in a moſt happy Repoſe. Theſe Holy Souls are always ſatiated and always a Hungry, always at quiet and always ſtirr'd up; They *Will* and *Deſire* always that which they have, they would always have more of it; and being intimately, and immediately united to the Sovereign Good, and to all his Joys, they are always ſtill vehemently deſirous of being more united to it.

Thus the Will hath its Exerciſe in Holy Souls; and it hath it in all its Perfection, without any of the Imperfections, to which it is at preſent ſubject; It is no more ſloting and wavering, between the falſe Images of Good, which the Imagination and the Senſes preſent to it, in the preſent State, and between the true and ſolid Goods which Inſtinct and Reaſon, which Philoſophy and Religion propoſe to it; It is happily drawn in by the Evidence, or to ſay better, by the preſence and enjoyments of the Sovereign Good. That kind of Liberty, of being able to ballance it ſelf between true and falſe Goods, which we ſo illy conceive as a great perfection of Liberty in Man, is an Imperfection, which the Will is delivered from; It cannot be

be turned aſide, by any Image of falſe Goods, which do now, in ſo deadly a manner, turn aſide our Wills; it is a Repoſe, an Acquieſcency, and an Eternal Satiating of the Soul in God, and in the Aſſemblage of all the Goods which it finds in God, which do not at all leave it the liberty of loving falſe Goods; This is a perpetual Attraction, always inſurmountable and invincible; This is a Charm, always Almighty, and a ſtrong and robuſt Chain, by which, God draws them, carries them away by force, and faſtens them to his Sovereign Beauty, and to his Sovereign Delights.

The Will in the Reprobate Souls.

It is not at all after the ſame manner with Reprobate Souls; The Will, it is true, remains in them; They conſerve that Movement, which draws all Created Spirits, and even the Increated, towards Good; for the Will is alſo in God, but it is not in Him, as the love of Good is in us; but that Will which remains in the Reprobate Souls, do's not Operate there, as it doth in Holy Souls; They are driven and moved eſſentially, by an invincible Love towards Good; and inſtead of Good, which they ſeek for with ſo much vehemence, They ſee nothing before them but Pains, Deſpair and Miſery; They launch out, and throw themſelves perpetually towards the Good, by Efforts and Movements inconceivable; and He, in whom they ſee the Source

Source of Good, and as it were, all the Treaſure, and all the Foundation of Good, Repulſes them, and throws them back again, and in the ſame time, wounds, and tranſpierces them, with a thouſand deadly Darts: They are Eternally thirſting after Pleaſure, and they have Eternally nothing but Grief, Pain and Deſpair, for their Portion; ſo that the Will placed in them, to be the Beginning, and the Seat of their Happineſs, is found to be the Eternal Principle, and Seat of their Unhappineſs and Deſpair.

It would be to no purpoſe to loſe time, in ſaying, That all the agreeable Paſſions will be in the Holy Souls, and all the afflicting ones in the Reprobate, that is comprehended of it ſelf; as alſo, That theſe Paſſions will be in the Appetitive Faculty, independently of the Body, as we have ſaid, That the acts of Perceiving, Imagining, and Remembring, will be in the Perceptive Faculty. So there remains nothing more to finiſh this laſt Illuſtration, and to draw from thence, the ſo-eſſential Inſtruction of our Duties, of Time, and of Eternity; of the Preſent Life, and the Future Life; of the Preſent World, and the World to come; of all our Preſent Condition, and of all our Future State; Than to remark, that this Eſtate of the Souls out of the Body, will not be changed in the main at bottom (but only in ſome Circumſtances, not eſſential) by the Re-union of the Bodies, which will be made by the Univerſal Reſurrection.

CHAP.

CHAP. XIII.

That this State of the Souls out of the Body, will not be changed in the main or at Bottom, by the new State of the Univerſal Reſurrection, but only in ſome acceſſory Circumſtances.

ALthough we do not at all find in the Sentiment, or in the preciſe Idea which we have of our Souls, the Certainty, and the Conviction of their Future Re-union with the Bodies, which Faith teaches us ought to be made by the Univerſal Reſurrection; it is for all that certain, That conſidering all the Train, and all the Concatenation of the Myſteries and Principles, whereof the Divine Syſtem of Religion, and of Chriſtianity is formed, conſidering alſo the honor of the Divine Attributes, which require That God ſhould be jealous of his Glory, and of the happy Event and Succeſs of his Deſigns; It is altogether evident, That God (who hath been pleaſed to Aſſemble the two kinds of Natures, which only are known to Us, whether as Exiſting, or as Poſſible, (*viz.*) To wit, Corporeal Nature, and Spiritual Nature, into one ſingle Compoſitum, and one ſingle Whole, or *Hypoſtaſis*, to make thereof the Maſterpiece of the Viſible World, and as it were an Epitome, an Abridgment, or a curious Recapitulation of all his Works) ought neceſſarily to

Re-place it, and to Re-eſtabliſh it ſuch, as he formed it, and deſigned it at firſt.

He ought to do it, either for his own honor and glory as Creator, to the end, That Man may eternally ſubſiſt in this admirable Compoſition of Body, and of Spirit, who holding equally of the Viſible and Corporeal World, and of the Intelligible and Spiritual World, makes, as it were, a Third, and a kind of One, altogether ſingular, which infinitely exalteth his Wiſdom and his Power; or elſe for the honor and glory of the Redemption, and of the Man-God, who would eternally remain Imperfect and Defective, if things were not Re-eſtabliſhed upon the foot of the firſt Plat-form, and of the firſt Deſign of the Creation; and by conſequence, if the Bodies were not re-placed with the Souls, becauſe the Man-God, would not be altogether a Repairer, and a Reſtorer, if he did not re-place Man, ſuch as he was at firſt Created and Deſigned; and his Triumph over Sin, over Death and Satan, would not be compleat and finiſhed, if the half of Men ſhould remain in the Jaws of Death.

Conſidering then all this Train of the Divine Syſtem of Religion; it is without doubt, moſt clear and certain, That the Univerſal Reſurrection, ought to be a Circumſtance of that glorious Solemnity of Juſtice, which God ought then to make at the Conſummation of Ages, for the Conſecration of his Eternal Temple, for the Overture and Commencement of his Immortal Reign

Reign, for the Solemn Coronation of his Predeſtined, for the compleat Triumph of the Man-God, for the Juſtification of all his Providence, and the Declaration of all his Deſigns: It is, I ſay, indubitable and conſtant, That then, at the end of the preſent Oeconomy, and then when God will put an end to the Viciſſitudes of Time, and to the liberty of Revolt, and of Licenſe, which he gives at preſent to his Creatures, then when he will fix all things in an Immutable and Eternal Order, then when he will give a beginning to the New World; He will then Re-eſtabliſh all the Bodies, and Re-unite every Soul to that which ſhe animated, during the preſent Life: But in the mean time, as we cannot ſay, That our Souls find in themſelves, the Sentiment of their future Re-union with their Bodies, ſo we will not ſpeak of it here, but as a Truth of Faith; becauſe we propoſed to our ſelves, to decide nothing concerning Them, but what we ſhould find Eſtabliſhed, either by our own proper Sentiment, and our indubitable Experience, or by a clear Light of Evidence, ariſing from the Notion which we have made our ſelves of it, as of a knowing Nature, ſenſible of Order and Duty, no leſs than of Pleaſure and Pain, and of all that is done in Her; but this Truth preſuppoſed and elſewhere ſufficiently juſtified to the Idea of the Divine Attributes, and in all the Train of the Principles of Religion, and of Chriſtianity, We may ſpeak with aſſurance, of the manner

how our Souls will be in their Reſuſcitated Bodies.

He who calls Himſelf the *Reſurrection*, and the *Life*, the *Firſt-Born amongſt the Dead*, the *Father of the Ages to come*; He in whom we are all raiſed up again, in Myſtery and in Figure, according to St. *Pauls* Expreſſion, and by whom, we all of us ought to be raiſed up again effectively, at the Laſt Day; He tells us, that we ſhall be then, even in our Bodies, like the Angels, disfranchiſed from the Buſineſſes, and the Inclinations, which we have upon the Occaſion of the Body. St. *Paul* alſo teaches us, *That our Bodies ſhall be Spiritualized*, and we may upon this Principle, decide with certainty, That the Re-union of Bodies, doth not at all change the Foundation of that State of the Soul out of the Body, the manner and circumſtances, whereof we have been Illuſtrating.

When St. *Paul* ſaith, That our Bodies ſhall be Spiritualized by the Reſurrection, he doth not ſay, that they ſhall change Nature; and that by an impoſſible Converſion and Metamorphoſis, they ſhall become Knowing Natures, and ſhall ceaſe to be Extended Subſtances: He means, that the Bodies ſhall be no more a Charge to the Souls, that they ſhall be to them, no more an Obſtacle, or Hindrance in any thing; and that they ſhall only ſerve to do Honor, to the glory of the Creation and of the Redemption.

We will firſt of all, take away from Bodies, that which we call Gravity; which is nothing elſe

elſe but an Impulſion, wholly exterior towards the Center of the Earth, which happens to them at preſent, from the Impreſſion of the Creator, by reaſon of their Terreſtrial Nature, and Compoſition. We will reſtore to them their natural Indifference to Motion, and to Reſt: For Bodies of themſelves, have not any Motion, neither of Lightneſs, nor of Weight; they neither aſcend, nor deſcend; they neither move themſelves *Perpendicularly*, nor *Horizontally*, as they ſay. At this preſent, as they are part of the Viſible and Corporeal World, which ought wholly to ſubſiſt upon that indiviſible Point, which is called its Center, which ſuſtains all Bodies, without being ſuſtained of any thing; They muſt be moved, and driven continually towards the Center, and middle of the Earth, which doth not ſuſtain it ſelf upon its ſelf, but by that Impulſion of all its Parts, and of all that which we call Terreſtrial Bodies, which from all parts tend towards this middle, and the ſame indiviſible Point; but then being no longer Parts of the Terreſtrial World, they no longer follow the Laws of that Motion, which moves Corporeal and Terreſtrial Nature; they will neither have Levity nor Gravity, but a Perfect and Sovereign Agility, that is to ſay, an entire Indifference for all ſorts of Motion; which will cauſe them, without any Reſiſtance, to be carried every where, where the Souls would have them.

We will fix in theſe Reſuſcitated Bodies, ſuch

a Degree of Heat, and Motion in the Blood, as ſhall be neceſſary to entertain the natural Movements; with a certain Agility and Diſpoſition, for the Animal and Voluntary Motions, which the good Conſtitution of a healthful Body requires: This Heat will be ſufficient to make the Blood and Humors to flow, but not to eſcape, or diſſipate the leaſt of the Parts, either fluid, or ſolid Parts of the Body; from whence it will happen, That there will not be any Diſſipation, and that Nouriſhment, which is only to repair the Diſſipation, will be never neceſſary. Thoſe Inclinations, which are now placed in Man, for the Propagation of Species, will ceaſe by this Reaſon, and this Principle; becauſe, in theſe Bodies, fixed in an Immutable Situation of Parts, and which never take Nouriſhment, there will not be any exceſs of Superfluous Matter, by which thoſe natural Ebullitions and Fermentations are made, which give occaſion to thoſe Deſires, and to thoſe Inclinations, which we now have for the Propagation of Species: *Erunt ſicut Angeli Dei, neque nubent, neque nubentur.*

Almoſt in the ſame manner, the Senſes will have all their Functions; and altho' the Souls ought to be enlightned, and affected with Idea's and Sentiments, upon the Occaſion of their Bodies, thus Spiritualized, in proportion, as they themſelves ſhall be affected, by the Corporeal Impreſſion of other Bodies, which ſhall act upon them; however, that will not at all hinder,

hinder, but that the Union of the Souls with God, and of God with the Souls, ſhall be near and immediate, becauſe, that independently of theſe Corporeal Impreſſions, He will Act continually in them. The Bodies are now an eſſential Occaſional Cauſe of all the natural Action of God in the Souls; but then they ſhall be the Cauſe Occaſional, not Eſſential. God will Act by himſelf immediately in them, enlightning them, and diverſly modifying or affecting them, without any Regard of the Body, in a thouſand manners. The Bodies ſhall be no longer neither a Wall, nor a Vail between God and the Souls, nor a Channel of Communication between the Souls and God: He will Act in them independently of the Diſpoſition of the Body, which is now the eſſential Condition of his natural Action in us. Then, when the Holy Souls ſhall be re-united to their Bodies, They will not at all fail, as hath been ſaid, to have the whole Spectacle of the Viſible World; altho' there be but one part of the Viſible World, whoſe Species comes to be retracted in the Material Eyes: They will not at all fail to have the Pleaſure of Melodies, altho' there be not any Symphony, which ſtrikes their Corporeal Ears: *Civitas non egebit Sole neque Lunâ, nam Claritas Dei illuminabit eam.* Such will be our Souls in their Spiritualiz'd Bodies, after the Univerſal Reſurrection; & there remains nothing more for us to do, after this laſt Illuſtration, than to make uſe of theſe Knowledges, to reform

our Idea's, and correct our Judgments; about Eternity, and about Time; about the Preſent Life, and the Future; about the Preſent World, and the World to come: And thereby, to comprehend the whole Extent of our Duties.

CHAP. XIV.

What is Time and Eternity; the Preſent World, and the World to come; the Preſent Life, and the Future Life.

IT is eaſie for us, after all that hath been Illuſtrated, concerning that Future State of our Souls, in the New and Immortal Life, which they ought to Commence, in going out of the Body: It is eaſie for us, I ſay, to comprehend what is Time and Eternity; the Preſent World, and the World to come; the Preſent Life, and the Future Life. That which we Men call Time, is taken either by Relation, to the Duration of the Abode of every Soul in its Body; or by Relation, to the Duration of the whole preſent Oeconomy of the Viſible World, deſtined to the Trial of the Souls in the Bodies; and in whatſoever ſignification Men take Time, in the Oppoſition which Men make of it to Eternity, It ſignifies, preciſely, a State of Inſtabilily, of Change, and of Viciſſitude, and a State which ought to have an End; for theſe are the two things which enter eſſentially into the Idea of that

that which is called Time, Viciſſitude and End. The ſpace of the Duration, that our Souls are in our Bodies, is called Time, for thoſe two Reaſons; becauſe it ought to have an End, and becauſe in the Interim, ſo long as it endures, it holds us expoſed to a thouſand Changes, and to a thouſand Viciſſitudes; and above all, to the Viciſſitude of being able to paſs from Good to Evil, and from Evil to Good, from Sin to Vertue, and from Vertue to Crimes or Vice.

You ſee here exactly, what Time is; and Eternity oughr to be conceived by Oppoſition; for Eternity is, on the contrary, The immutable and interminable State, and Order of things: As much as Time, includes Inſtability and End; ſo much do's Eternity exclude them both. Time ſpeaks Change and End; Eternity ſpeaks the being always the ſame, and never ending: Thus as our preſent State in the Body is Time, ſo our Future State out of the Body is Eternity; and there is the Principal clear Light, by which we ought to Judge of the difference of our Preſent, and of our Future State. All may Change, and all ought to have an End in out Preſent State; but nothing ought to Change, nor have an End in our Future State, whether it be Happy or Unhappy. This is, as every one may ſee, a fruitful Source, and abounding with ſtrong and preſſing Conſequences, which ought to penetrate Us, and to cauſe a General and Univerſal Change in our Idea's.

Our Preſent State, which is called Time,

is

is likewiſe called the Preſent Life; and our Future State, the Life to come; becauſe, that tho' in the two States, it is only the ſame Soul, which in each State is eſſentially Living; yet it is very much to the purpoſe, that we diſtinguiſh theſe two Lives, by their divers Objects and Conditions, altho' there be but one and the ſame Foundation of Life in the two States. The Preſent Life doth not Exerciſe it ſelf, but upon the falſe and periſhable Objects of Time, and its deceitful and deceiving Oeconomy. The Future Life Exerciſes it ſelf upon Objects wholly True, and wholly Solid. The Preſent Life, is a perpetual *alternativeneſs* of real Cares and Torments, and of falſe Shadows of Repoſe; of effective Buſineſs, and of ſeeming Riches; of the agitations and Fevers of the Paſſions, and lucid Intervals of Reaſon; a Theater of Eternal Mutations; a Chain enterlinck'd with ſhort and tranſitory Felicities, and long and durable Miſeries; a rapid and precipitous Torrent, which amongſt ſome ſlender and falſe Pleaſures, and ſome, but always bitter drops of Pleaſure, rouls on with cruel Pains, and tormenting Briers; A vehement and impetuous Whirlwind of hurry and Ambition; Which after having much tormented and agitated the Body and the Soul; after having raiſed a thouſand Storms in the Heart and in the Spirit, is diſſipated into Air and Smoak. The Future Life, on the contrary, is either but one Day all Uniform, all united to everlaſting Triumphs and Felicities, or one eternal Night of Horror and Deſpair. In

In fine, Our Preſent State, is alſo called the Preſent World; and our Future State, the World to come; becauſe our Preſent State ties us, and affixes us to the Viſible and Corporeal World, much more ſenſibly, than to the Spiritual, and Intelligible World; and our Future State ought to break off our Union, and our Relation to the Viſible World, and to unite us wholly and ſolely to God, and to the pure Spirits, which make, together with God, that which we call the Intelligible World.

And all theſe Idea's, ought equally to make us undervalue our Preſent State, for ſuch as it is, and infinitely to eſteem our Future State, for that which it ought to be; for whether we conceive our Preſent State, under the Idea of Life, under the Idea of Time, or under the Idea of the Preſent and Viſible World; and on the contrary, Whether it be that we conceive our Future State, under the Idea of Eternity, under the Idea of a Future Life, or under the Idea of the World to come; the one appears infinitely Precious and Eſſential, and the other infinitely Deſpiſable. They ought, moreover, to make us conceive clearly, the Crime, and the going aſtray of our Love of Time, of the Preſent Life and World; and that of our indifference and forgetfulneſs for the Future Life, the World to come, and for Eternity. There are ſome, who wonder that the Goſpel ſhould be a perpetual Condemnation of the World; And who would that the Divine Redeemer had more complaiſance

for

for our Appetites and our Inclinations thereto, and that he had not found it ſo ill that we ſhould love an Appearance ſo amiable, and which hath ſo many Charms and Enchantments; But they need only conſider what this Love, or the Love of the World is, upon which he lets fall his ſo terrible Condemnations and Curſes.

'Tis this World the Goſpel condemns, and thunders out ſo many Anathema's and Curſes againſt; It is this Love of Time, of Life, and of the preſent World, which blinds, which beſots and enchants Men, and makes them forget the World to come, or the future State of Souls out of Bodies. It is not at all that Aſſemblage of Elements which makes the World, that is condemn'd; It is not that Society of Men, whether Natural, Civil, or Politick, which is ſometimes alſo call'd the World, which is render'd Criminal; But it is the Corruption of Hearts blinded and enchanted by the Figure of this tranſitory World, from whence is form'd that over-ruling love of Vanity, which makes Eternity to be forgotten; which is that impure and deteſtable World, which the *Man-God*, High-Prieſt of future Happineſs, and Father and Monarch of the Age to come, hath neceſſarily cry'd down, to recall Men from this wandring of Vanity, to the Eſſential Station of Eternity.

He could not but condemn the World in every Part in that Sence, in its Conceits, in its Opinions, in its Maxims, in its Cuſtoms, in its Proſperities, and in its Goods, in its Joys and in its

its Pleaſures; becauſe there could nothing flow from ſo impure a Source, but what muſt be impure; But this is not a Place to enlarge upon it, it is enough to have compris'd the Judgment which we ought to make of our two States, and the Preference which we ought to give to the one above the other, we muſt now ſee the Obligations which come to us from thence.

CHAP. XV.

The General Order betwixt Time and Eternity, the preſent and the future Life, and the preſent World and the World to come, which follows from the Knowledge which we have been now acquiring.

THERE is without doubt a real Order of Duties between Time and Eternity, the preſent Life and the future, the preſent World and the World to come; We will not take notice of it, but it is certain that Time is indebted to Eternity, the preſent Life to the future, the preſent World to the World to come, our preſent State to the future State. Time is indebted to Eternity; for it Is not but for the ſake of Eternity: And that which it owes to Eternity, is, that it ought to refer all unto it. The Order of Time is, that it ſhould be carry'd back to the Point of Eternity; All that is done in Time, and which is not carry'd back to Eternity,

nity, is not only ſpent in pure Loſs and Vanity, but it is alſo Criminal and Irregular; becauſe Time is but a Preparation, the Prelude, and as it were the Preliminary Scene of Eternity. The preſent Life is nothing but a Paſſage into the future; The preſent World is but as it were the Entrance, and a Form of the Frontiſpiece of the World to come. Every thing that is at this Time, is Related to that which ought to be Then, as to its Term, and as to its End. Eternity is the End of all things preſent; It is Eternity only that all the preſent Oeconomy regards; It is for Eternity only that Time, the preſent Life, and World are; and every thing that turns aſide in Time and this Life from this Mark and this End, is Eſſentially Irregular and out of Order; it is a Wandring, it is a Folly, it is a vain and unprofitable Amazement, or, to ſay better, it is a Fury and a Frenſie; it is the Subverſion of the Eſſential Order of Things, of the Eſſential Order of Time and of Eternity, of the preſent and of the future Life, of the preſent World and the World to come.

The Subverſion of this Order.

And upon this Account how many Errors and Wandrings are there? For what Abuſe, what Subverſion hath there not been made of Time, of the preſent Life, and of the preſent World? Time, the preſent Life, and the preſent World, are only a Paſſage to Eternity;

nity; And inſtead of looking upon them under this Regard, and by their Eſſential Reſpect to Eternity, we look upon them in a quite different manner; We make the End of the Way where the End of the Means is made; or where it is included in Time, in this Life, and in the preſent World; We do not eſteem any thing Happy or Unhappy, but with a regard to the preſent Advantages and Diſadvantages; Inſtead of only and ſolely regarding the End of Eternity, ſo as never to ſtrike out of the Way; inſtead of conſidering the ſhort Duration of Time, as not to ſpend any of it in Vanity, and the Duties of the the Time to come, ſo as to accompliſh them, we only regard the Agreeableneſs of the Voyage; We have forgot the Mark, where we fall aſleep upon the Way, in the raviſhing Dreams of Pleaſure, where we kill our ſelves with Pain, to heap up there Sand and Duſt in the furious and frantick Ardor of a burning Fever of Avarice or of Ambition; We believe that this is very well to employ Life, to apply it to Pleaſures or Buſineſſes. This double Folly poſſeſſes all Mankind, half of them are poſſeſs'd with the Folly of Pleaſure and of Joy, and from thence comes Amours and Rejoycings, Luxury and Feaſtings, a hundred Follies, and a hundred different Paſſions; And the other half are poſſeſs'd with that of Buſineſs and Fortune. And all this is but one and the ſame Wandring, one and the ſame Madneſs, and one and the ſame Vanity.

We believe it is a fine thing to Govern States

States with an abſolute Power, and with a Sovereign Authority, to gain Battels, to Conquer Provinces, to make all the Neighbouring Thrones and Kingdoms ſhake around us, to give what Motion and Impreſſion we will to the Univerſe, to reduce to an effective Reality that Idea of an Univerſal Monarchy, the Viſion and Chimerical Ambition of which we have reproached in the laſt Age in our Neighbors; We believe that it is ſomething very fine, and it is true, that nothing in Human Affairs is greater; but even That if it be not in the Order of Eternity, or if it be not made for the End or Proſpect, and for the Scope of Eternity, all that is nothing but a great and vaſt Folly, but a great and frightful Wandring from the Mark and from the End, a *Childiſh Illuſion* and Amazement, a Sport of Ants, and a Triumph of thoſe little Inſects that we ſee roll and remove with ſo much Effort, one Grain of Sand, or one little Clod of Earth without any ſolid Profit. We muſt redreſs our Conduct by thoſe Lights and thoſe Knowledges, which diſcover to us equally our Duties, and the Motives and Incentives to our Duties.

The Holy Fathers have ſaid, That the Eternity was a Light which is no ſooner riſen in a Spirit and in a Heart, but that it cauſes more Inſtructions, and more Lights of Duties to ariſe, than there flows Rays from the Body and the Globe of the ſhining Sun, who is all Light and all Rays; and what ſort of Expreſſion ſoever this

this may be, it doth not come up to the Truth. Good God! what crowd of Rays doth not this beautiful Sun of Eternity ſpread over all our Ways? What an Ocean of them doth not he pour upon us, againſt our ſo Exceſſive and ſo Idolatrous an Eſteem of the World, and of its Vanity, againſt our Adoring of vain Beauties, againſt the Illuſions of Riches, againſt the Phantôme of Grandeur, againſt the Chimera's of Fortune, againſt the Enchanting and Bewitching of Pleaſures, againſt the Vanity of our Enterpriſes, againſt the Inutility of our violent Tranſports, againſt the Fooliſhneſs of our Leagues and Alliances, againſt the Blindneſs of our Maxims, and the Errors of our Opinions? One of the Ancients ſaid, That the Contemplation of Wiſdom did cauſe in the Spirit and in the Hearts of Men, that which the fixed looking upon the Sun cauſes in Corporeal Eyes, which being blinded with his great Light, ſee not any thing more in the World; But it is the Knowledge of the future State of our Souls out of the Body, and in the Eternal World, which marvellouſly cauſeth this Effect; When we have well view'd the World to come, and the new State of our Souls, we ſee nothing in this World but Darkneſſes and Shadows, *but a great and vaſt Nothingneſs*, but a perpetual Illuſion; For this is not only a Light which obſcures all the preſent Advantages, and all the Objects of Human Paſſions; but 'tis a Day that annihilates them, and effaces them entirely.

From thence there ſprings together with the clear Knowledge and Conviction of a thouſand and a thouſand Obligations, a thouſand and a thouſand Incitements to *Vigilance*, whether it be on the ſide of Fear, or on the ſide of Hope: The fear of the infinite Ills of the unhappy Fortune of this new Place, doth not leave us any thing in the Pains of *Vertue* which we might fear, nor any thing in the Pleaſure of the World and of Sin, with which we might be affected. The ſhort and little Interval which is between the Pleaſure of Paſſions and of Sin, and between theſe ſo affrighting Ills, doth not permit us one ſingle moment to have the leaſt reſt; The Thunder rumbles over our Head, and is ready to break upon us; we touch the End of the preſent Life as it were with Foot and Hand, we ſee it before us as a high and lofty Wall, which ſtops our further Progreſs in ſpite of us, and which preſents it ſelf like an unſurmountable Wall, againſt which our exorbitant Deſires ought to daſh themſelves in pieces, and which ought to give a violent Interruption to our Covetouſneſs; and at the ſame time a large and vaſt Gate open to our Souls and to our Sins, for to procure them the Paſſage to Eternity, and to make them enter into a new Career of Unhappineſs or of Felicity; the ſort of which ought to be decided by the Diſpoſition and Situation of the Order or Diſorder in which we die.

We ſee in the End of our Lives, which is ſo near and ſo inevitable, this Gate and this Wall all

all at once; and the greatneſs of the Deſpair which we ſee ſo near us, if we remain ſo careleſly Sleeping, is ſo powerful an Incitement to Vigilance, and at the ſame time ſo fruitful a Principle of ſo many Duties and of ſo many Obligations of Attention concerning our ſelves, of Reflection, of Deliberation, and of Conſultation concerning the End and Event of Life, concerning the Means and the Help of Innocence, that if I would here give a particular Account of them, I ſhould be forc'd to make a great Volume; whereas I will only ſhew, and give an Overture to the particular Reflections of every one. I cannot however but remark, That the Duty of Vigilance, or of the Cooperation of Salvation, do's include them altogether; and that it is (together with the Miſpriſal of this preſent Life, and the lively and ardent Deſire of the future Life) the moſt Eſſential Duty of the Order of Time and of Eternity, which deſerves here a particular Reflection.

CHAP. XVI.

The Duty of the Cooperation of Salvation, and what Divine Predeſtination, and what Divine Reprobation is, on Gods part.

ALTHO' there are ſome amongſt Men more particularly call'd to that which we call Salvation, which is that which we mean by

Divine Predeſtination, Men more particularly favour'd and cheriſh'd for the happy End and the favourable Event, of that Alternativeneſs of Happineſs or Unhappineſs, which is determin'd in Time for Eternity; Men with whoſe Salvation God charges himſelf, as a particular Cauſe if you will; for it is thus that ſome few conceive it: Yet it is nevertheleſs certain and indubitable, *That all Men are generally Call'd to Salvation*, to that happy Lot of Eternity, which Aſſociates Man to all the Felicities of God, Even thoſe themſelves which Men conceive as Reprobates, *antecedently*, as they ſay, on Gods part, who are thoſe whom God abandons to the common Graces of the general Vocation, and with whoſe Salvation he doth not charge himſelf, or, to ſay better, he doth not meddle as to the Succeſs and the Event, but as Univerſal Cauſe. This is call'd his Reprobation; for on his part there is not any other which comes purely from him, or which can be imputed to him; Even thoſe very Men, I ſay, which others conceive as Reprobated on Gods part, are really Call'd to Salvation: God generally prepares for them Means not only ſufficient, but abounding; and he would withal his Heart that they ſhould put no Obſtacle to the ſincere Intentions which he hath of Aſſociating all Men to his Felicity and his Glory in his moſt happy Eternity. It is true, he will not uſe all his Power to ſurmount the Obſtacles which Men may put there, he will not charge himſelf with the making the Salvation

of

of all Men to ſucceed at what Price ſoever it be, which is the Sence in which St. *Auguſtin* ſays in ſome places, That God will not Save all Men, he will not charge himſelf with the Effective Succeſs and Event of the Salvation of all; which if he ſhould do, it would be impoſſible that there ſhould one ſingle Man periſh; which is the Sence in which St. *Auguſtin* ſays, That God being willing to Save Men, there can be no Liberty which can reſiſt him; He will not concur to the Succeſs and to the Event of the Salvation of All as *Univerſal Cauſe*; He has believ'd that he ought to have more regard to the Honor of his Divine Attributes, than to the Intereſts generally of all his Creatures; and that being willing to Save all Men, as to himſelf, and to give to them all ſufficient and neceſſary Means thereto, he might ſuffer ſome of them to Periſh by their own Negligence and their own Fault; which is the Sence in which St. *Paul* compares him to the Potter, who makes what he pleaſes of his own Clay, without any manifeſt Cauſe to contradict him, and the unſearchable Myſteries of his Judgments, upon which he cries out, *Oh the depth!*

But the ſame Authority of the Divine Word, which teaches us, that there are Men more Dear, and more in Favour, with whoſe Salvation God do's charge himſelf more particularly, or that he anticipates by a more favourable Predeſtination, doth teach us, That All are Call'd, and ſincerely Call'd, and that He would have all

Men to be Sav'd, and that he would not have one ſingle Man Periſh. And it is very ſtrange, that ſome Men, who do not believe the Predeſtination of ſome few after the manner that they believe it, but that upon this Divine Authority they will believe that All are ſincerely Call'd, ſince the Divine Word is no leſs expreſs for the general and *Univerſal Vocation of All*, than for the Predilection and Favour of a *Special Predeſtination* for ſome Few; nay, it is more expreſs and more formal for the General Vocation of All, than for this Predilection of Particular Predeſtination for ſome Few, at leaſt after the manner that they conceive it, who will not that All are truly and ſincerely Call'd; And if we muſt neceſſarily quit one of theſe two Truths, both which ought to be equally reſpected and retain'd, we ought rather to quit That of Predilection and Singular Predeſtination of ſome Few, than that of a General Vocation of All; for beſides that it is the ſame Divine Authority which requires both theſe Opinions to be receiv'd and reſpected, That of the General Vocation hath moreover the Authority, the Foundation and the Help of Natural Evidence, which makes us ſee in God the Heart of a Father for all Men, and a Foundation of Liberty in all Men, which was not given them but to ſerve them, to determine in Time the Lot of their Eternity.

We cannot believe, That there is one ſingle Man, whom God hath Created to be Damned,

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as ſome have believ'd that there are a great many. On Mans ſide the State of Trial which holds us here ballanc'd betwixt the two Eternities, which we have ſaid make the Foundation of the Preſent State, gives us Idea's quite contrary, ſince we are not there preſerved Free but to determine this Lot; And on Gods ſide it appears to us ſo well in the manner how he continually Operates in all Men in the Order of Nature, that we cannot at all conceive, that he being ſo Eſſentially good in Nature, ſhould not be ſo in Grace alſo.

Salvation is then a Lot whereby we may render our ſelves happy if we will; how Reprobate ſoever we are, we have all Grace enough, if we have enough of Vigilance and enough of Cooperation, to ſurmount the Obſtacles of Salvation, which do proceed wholly from our Natural Corruption, and not from any Oppoſition or Difficulty which God impoſeth upon us.

All the World ſpeaks of this Cooperation of Salvation, and of Chriſtian Vigilance, which ought to Animate and Conduct it; but there are but few People who will apply themſelves to underſtand well what is this Vigilance and this Cooperation of Salvation. What means the Holy Scripture, when it bids us *Watch*, *Vigilate*, and when it bids us *Work out our Salvation?* It is of Importance to frame well a neat Idea of it, ſince what we ought to do in this reſpect, is but a Cooperation; for we of our ſelves do not know how to work out our Salvation, all that

we can do in this Caſe is but to Cooperate: And as this word Cooperation eſſentially imports a Relation to an Action and Operation of Another; ſo we muſt ſay, that our Cooperation of Salvation ought to be the Deed in Us which God do's there, or which he would have done there by the Impreſſion of his Grace and of his Heavenly Vocation; and we ſhall have thereby a moſt diſtinct and moſt eaſie Notion of all the Duty, and all the Obligation of Cooperation of Salvation: For ſince to Cooperate to Salvation, is to be Active, to Watch, to Labor, to Do and Atchieve in us that which God hath begun there by his Grace, which would finiſh joyntly with us, that which it begun without us; That the Vocation to Salvation, with all the Impreſſions of Grace which accompany it, is in us but a beginning of a Separation from the World, a Diſeſteem of the Vanities of it, a flaming and lively ardent Deſire for Eternity, a Victory over our Paſſions, the myſtick Death of our Senſes, a holy Hatred of our Selves; It follows from thence, That our Cooperation to Salvation is not a vain Preſumption, and a vain Confidence of Faith, by which we regard our Selves, as indubitably ſet apart to Eternal Election; which is, if I may be permitted to ſay ſo, the Fanaticiſm, or the Fanatick and Chymerical Thought, and the falſe Piety of ſome pretended *Faithful Ones*, who place all the Eſſential Cooperation of Salvation, in the Belief that they are as indubitably Sav'd as *Jeſus Chriſt* himſelf.

ſelf. It is neither a falſe appearance of Zeal, and of Devotion, or a Superſtition about more eſſential Practices, wherein we every day ſee, certain falſe Worſhippers do place their whole Religion; nor is it a ſimple Obſervation of the exterior Actions of Juſtice, and of Duty, nor a ſuperficial Sentiment of God, which only makes them vent towards him ſome inefficacious and unprofitable Deſires and Sighs, which is no more than to ſay, *Domine, Domine, Lord, Lord*, as the Divine Redeemer hath remarked: But it is a conſtant, a perpetual, and an indefatigable Application, to withdraw our ſelves from the World, to mortifie our ſelves, to diminiſh the force of our diſorderly Concupiſcence, to purifie our Imaginations, to contemplate the Eternal Beauties, to premeditate the next end of Life, to avoid the Pleaſures of Senſe, and to taſt thoſe of Grace and Eternity. When we omit this Co-operation, all the reſt are uſeleſs; in vain do we repeat our Prayers, in vain do we frequent Divine Myſteries.

St. *Paul* ſaith, That this is *beating the Air*, that is to ſay, that *it is to do nothing. It is upon my Impure Senſes, and upon my Rebellious Fleſh*, ſaith this Apoſtle, That I ſtrike, and not upon the Air. I know, that to work out my Salvation, I have only to do to work upon my Heart; and for that Reaſon, it is upon It that I ſtrike all my blows. I ſubject my Senſes, I chaſtiſe my Body, I make a continual Violence upon my Inclinations; for to do otherwiſe, were

were to beat the Air, and to loſe both Time and Labour. Co-operation then is eſſential to Salvation, which is the moſt eſſential Duty of the Order of Time, and of Eternity, and by conſequence, of our Preſent State: And this Duty ought more to employ us, than the care of our Fortunes, and the other intereſts of our Paſions; it ought not to give us one moment of Truce; it ought to keep us always in Breath; it is for that reaſon, that our *Saviour* expreſſes it, by the Name of *Vigilance*; it ought effectively to be a perpetual Application to Watch, and to ſtir up our Heart to prepare it, and put it into a State, capable of receiving this Impreſſion of its proper Glory, and its proper Felicity; which God would make upon thoſe amongſt us whom he ſhall find diſpoſed to finiſh and conſummate his Divine Reſemblance, which Nature and Grace began, and which his Glory only finiſheth.

CHAP. XVII.

The Duty of a lively, and ardent Deſire of a Future Life.

ALtho' the Co-operation of Salvation, doth eſſentially import a Diſeſteem of the Preſent Life, and a lively and ardent Deſire of the Future; yet notwithſtanding, theſe two Duties are different in their Foundations; ſince the Du-

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ty of Co-operation of Salvation ceaſing, we do not ceaſe however to be obliged to endure the Preſent Life, with ſome ſort of Impatience; and to Sigh after the Future, with an ardent and expreſſive Deſire. It is Eſſential to obſerve, and to remark, That we ought effectively to be enflamed with a lively, and ardent Deſire of the Life to come, by a true Obligation, and a true Duty, which we cannot omit or violate, without rendring our ſelves infinitely culpable towards God, and worthy of all his Anger, and all his Vengeance.

Here is an Obligation very New, for almoſt all Men, who do ſo love the Preſent Life, that they cannot ſo much as only comprehend, that they can love and deſire the Future; but this Obligation which appears New, to the Carnal Taſt of our Terreſtrial Love, is of the ſame *Date* in the Soul of Man, as the Obligation of Regarding, and ſeeking God only as the Sovereign Good; for ſince it is but in this Future Life, that God is poſſeſſed, it follows, that in as much as we are obliged to have this Love of that Holy Thirſt, and of that Sacred Concupiſcence for God, that love of Union, and of Poſſeſſion, and of Joy, the Duty of which, hath been already Eſtabliſhed; ſo much are we obliged to Love and Deſire, with an ardent and impreſſed Deſire, *the Life to come.*

St. *Auguſtin* perfectly underſtood this Principle; for it is for that Reaſon, that he ſaid, That he that findeth himſelf well in this World, and would

would always continue here, hath not the leaſt ſpark of the leaſt perfect Love, which all Men ought to have for God: And it is upon this Principle, that all the other Holy Doctors have decided the ſame thing; They have not only determined, that it is an eſſential Duty in the Heart of Man, To Groan and Sigh after the Life to come; but they have remarked, that therein, is the moſt inſeparable Character of the Divine Predeſtination, and of the Impreſſion which the Holy Ghoſt makes in them to whom he bears witneſs of the Eternal Election, and Adoption of the Heavenly Father: Thoſe that are Predeſtinated, ſay they, are the bemoaning and deſolate Turtle-Doves, who ſigh without ceaſing after the Celeſtial Spouſe, who do's not receive theſe chaſt Birds to his chaſt Embraces, but in the Life to come. They are the Citizens of the Heavenly Country, who look upon themſelves as baniſhed upon Earth; They are the true *Iſraelites*, who could find nothing good and agreeable in *Babylon*, and who could not propoſe to themſelves any other Pleaſure, than that of returning to their dear *Jeruſalem*; They are the tender and paſſionate Children, who can find no pleaſure out of the Preſence, and Houſe of their Father; They are the judicious Travellers, who regard the Places where they paſs, as Places which they ought not to place their Hearts upon, as Places whereat their Hearts ought not to ſtop, ſince they cannot Reſt there themſelves; They are (ſay the Fathers)

Fathers) Stones out of their Quarry, and a Fire out of its Sphere; They continually throw themſelves forwards towards him, who allures them with a Charm ſo ſweet in this New Life; Their Hearts continually ſay that which the Lips only Pronounce in the Perſon of Reprobates, in the Prayer which our Saviour, the King of the Age to come, teacheth us, *Let thy Kingdom come.*

Such are thoſe who are Predeſtinated, the Citizens, and the Children of the Kingdom of Heaven; *Filii Regni.* They do not long, but after the Future Life, which is their Kingdom, and that of their Heavenly Father: The Reprobates, on the contrary, they love only the Preſent Life; they do not at all know of any other Goods, or other Pleaſures, than thoſe of the Earth. The Dove that went out of the Ark, returned to the Ark again, becauſe ſhe found no place where ſhe could reſt her Feet; but the Ravens did not return at all, becauſe loving Corruption, their Impure Taſt engaged them to all the dead Bodies, which they found in the way. He that is Predeſtinated, groans here, becauſe he Suffers, and he Suffers becauſe he is ſeparated from God, and from His Eternal Delights. The Reprobate, on the contrary, do's wallow in Joys; he eſteems himſelf happy, he is contented with his falſe Proſperity, becauſe he doth not at all think of God, and his Immortal Felicities. He hath his Satisfaction and Conſolation in this World, which obliges the King

of

of the World to come, to dart out his Curſe, and his Compaſſion upon him, in theſe Terms, ſo violent and ſo terrible, *Woe be to you, that you have had your Conſolation in this World.*

To Love then, and to deſire the Future Life; to Sigh after the coming of the Eternal Kingdom, and to return without ceaſing, from the midſt of *Babylon*, towards the Heavenly *Jeruſalem*, is an indiſpenſable Duty of the Love of God, and of that proper Charity which we owe to our ſelves; and if we do not find in us, this Love of the World to Come, and this Character of the Divine Predeſtination, we ought to begin there by the Co-operation, which we ought to contribute to our Salvation; to apply our ſelves without ceaſing, to contemplate the Beauty, and the Charms of the Eternal World, and the advantages of the Future Life, above the Preſent; to the end, that perpetual Contemplation may purifie our Imaginations; that ſo we may hate our Earthly Taſt, and imprint the Celeſtial one upon us, which will cauſe that we ſhall ceaſe to be thoſe Earthly Men, of whom St. *Paul* ſpeaks, upon whom remains the Curſe of *Adam*, and that we ſhall become thoſe Heavenly Men, who being thenceforwards drawn after the lively reſemblance of the New Man, ſhall eternally be the perfect Images of his Glory, and of his Sovereign Felicity in Heaven.

CHAP.

CHAP. XVIII.

A Recapitulation of Moral Conſequences, drawn from what hath been Eſtabliſhed, concerning our Souls, for the Conviction of our Duties, and the Condemnation of our Diſorders.

WE had propoſed to add here for a Fourth Part, a *Recapitulation* of all the Moral Conſequences, which might be drawn from what hath been cleared, concerning our Souls, in Relation to our Duties, and to our Diſorders; and to have given it by way of an *Alphabetical Table:* And therein, to have let you ſee a Conviction of all our Duties, and a ſolid Eſtabliſhment of all our Obligations, the Shame and Diſorder of all our Paſſions, the Rule of all our Sentiments, and generally an Univerſal Conduct for all our Life to come. But we were afraid *That* would have exceſſively encreaſed the Volume: And we are therefore determined to cloſe up all, with a general Conſideration of the little eſteem which we have for our Souls; and with the Condemnation of Five principal Diſorders in our Lives, which we believe, have deſerved a particular Reflection.

How

How unreaſonable we are, to make ſo little an Account of our Souls, after ſo much that hath been already ſaid of them.

We have ſhewed, that there is in our Souls a Spiritual Nature, a Heavenly Origin, an Immortal Condition, a Divine Quality, an Eſſential Union with God, an Everlaſting State of Miſery or Happineſs, after a ſhort Trial in this Life. We have ſhewed, That they come from God, that they are always eſſentially in God; that it is but for a little moment of Time, that their Union with the Body, ſuſpends their immediate Union with God; and that thus they ought quickly to return to God, and remain everlaſtingly in Him. We have ſeen, that They are imprinted with ſo many glorious and eminent Tracts of the Divine Reſemblance, which have rendred them worthy to be (if I may be permitted to ſay ſo) reclaimed and redeemed ſo dearly, at the Price *of the annihilation of all the greatneſs of a God, at the Price of a thouſand ſorts of Revilings and Humiliations, and of all the Merit of his Blood and Life.*

We have ſeen how they ought to lay aſide, the deceitful Garment of the preſent Felicity of the Body, as a Theatrical Habit; how they ought to change Opinions, Taſts and Ideas; how all the Spectacle of Time ought to be Effaced, and how that of Eternity ought to diſcover it ſelf to our Eyes; how they are to be happy in all the proper Felicity

licity of God, or unhappy according to the Extent of his Power and his Anger. And there is not one of theſe Idea's and of theſe Circumſtances, which ought not to ſerve us for a Light to Enlighten in us a thouſand Duties; and which on the contrary is not a clear Light, to let us ſee in our ſelves a thouſand Diſorders, wherewith we ought to be penetrated with Confuſion and to Reproach our ſelves; who carrying in us that Foundation of Reaſon, and that Light of the Spirituality, of the Eternity, and of the Divine Quality of our Souls which we do, we ought to guide otherwiſe than we do, our Reliſhes and our Sentiments, our Opinions and our Maxims, our Deſires and our Affections, all our Actions and all our Life.

Oh the Folly and Diſorder! Oh the Vanity and Illuſion! Oh the Charm and Enchantment! Oh the Fury and Frenſie of Man! who bearing an Eternal and Immortal Soul in his Hands, doth not know the Price nor the Fragility of the Treaſure which he carries, but continually ſtrikes it againſt a thouſand Rocks! Our Souls are Immortal and Eternal, their Nature is not at all Frail and Mortal, they ought to laſt Eternally like God; but as their Being and their Nature is durable and ſolid, ſo is their Happineſs, and ſo is their Lot of Eternity nice and uncertain. There is no Glaſs ſo brittle, there is not one moment of the Day wherein we do not ſtrike them againſt Rocks and Marbles, againſt all the Occaſions of Sin and Ruine which

preſent themſelves. We do not only hurt them ſo ſenſeleſly and inconſiderately, but we Stake this Treaſure ſo ineſtimable and ſo infinite, againſt the ſmalleſt Pleaſures which the furious and implacable Enemy of our Souls can propoſe and offer to us. No King did ever Stake his Kingdom and his Throne upon the Chance of one Dye. What do I ſay, No King? No Man did ever Stake his Fortune and his Hope, tho' never ſo mean; And We! do not We continually Stake to *Nothingneſs* & to Shadows, Eternal Thrones and Kingdoms, Immortal Hopes and Fortunes? *David* would not have the Pleaſure to quench the burning Thirſt wherewith he was inflam'd, at the peril of the Life of ſome few of his Soldiers; How, ſaid he, ſhall I Drink at ſo dear a Price? Shall I hazard Souls for my Thirſt? And yet We! We have no Deſire, tho' never ſo ſenſeleſs, we have never ſo little Thirſt, which we will not content at the Price of the Eternal Loſs of our Souls, or at leaſt of the evident danger of that Irreparable Loſs. What ſhall we call Fury and Phrenſie, if this be not? O the Folly then and the Diſorder! O the Madneſs and Phrenſie of our Thoughts and of our Deſires, of our Reliſhes and of our Paſſions! if we do not henceforwards guide them by the Knowledge which we have of the Heavenly Origine of the Spiritual Nature, of the Immortal Condition, of the Divine Quality, and of the Everlaſting State after this Life, of the Immutable Felicity or Miſery

of

of our Souls, and of all the other Advantages which we have ſhew'd to be in them.

Five Moral Conſequences in Relation to Five Principal Circumſtances concerning the Nobility of our Souls.

We might draw a thouſand particular Inſtructions, and a thouſand ſtrong Condemnations of our Diſorders, from all theſe Knowledges; but ſince we only intend here to open a Way, as it were, to the end that every one may be Inſtructed by himſelf in his Particular, and draw thoſe Conſequences which are proper to himſelf, we will only draw Five of them from hence againſt Five of our moſt common Diſorders, which we do not acknowledge for Diſorders only, which we ſhall make to Anſwer to the Five Principal Circumſtances of the Dignity and of the Excellence which we have ſhew'd to be in our Souls.

We ſhall draw from the Principle of the Celeſtial Origine, and of the Eſſential Dependence of our Soul, and of our Union with God, from the Principle that they proceed from God, that they live in God, and that they ought neceſſarily in a ſhort time to retvrn to God, the Conſequence of a terrible Condemnation of our forgetfulneſs and of our going aſtray from God; whereof we are ſo little afraid, and wherein we do not acknowledge even the Diſorder and the Irregularity.

We ſhall draw from the Principle of the Spiritual Nature of our Souls, a Conſequence of the clear and ſenſible Conviction of the Diſorder, of our fooliſh and Idolatrous love of our Body, which we believe to be ſo lawful and ſo innocent.

We ſhall draw from the Principle of our Immortal Condition, the Conſequence of an evident Conviction of the Diſorder of our bewitching love of the preſent Life, whereof we have ſo little Remorſe.

We ſhall draw from the Principle of the Divine Quality of our Souls, which is the Honor of the Divine Reſemblance (which Nature begins in them by Conſcience and by the Seeds of Vertue, and which Grace and Glory do finiſh) the Conſequence of the Condemnation of that little care which we have to cooperate to the Honor of the Divine Reſemblance.

We ſhall draw from the Principle of the *Alternativeneſs* of the immutable State of Felicity and Miſery, which muſt ſucceed the preſent Fortune, and which we have preſently to decide by the good uſage of Time and of this Life, the Conviction of the outragious Folly of our violent Tranſports, and of our fury of Ambition for the preſent Fortunes, which we regard as the only Prudence and the only Wiſdom of this Life.

The Condemnation of our Forgetfulneſs, and of our Wandring from God.

Firſt of all, How condemnable are we for forgetting God? ſince it is true, That our Souls do not only come from God, but they live Eſſentially in him; and that after this ſhort Interruption of their Immediate Union with him, which makes the preſent Life, they ought to return, and eternally remain in him. How great is the Diſorder, in your Opinion, of this Forgetfulneſs?

The Scripture ſaith, That the Stars being incapable of Sentiments and of Knowledge, have a perpetual Acknowledgment for him who gave them Light; and for that Reaſon to teſtifie it to him, they ſend him back perpetually their Light, and are continually turn'd towards him, as if it were to tell him, that for Him only they deſire to ſhine, that it is for Him only that they do ſhine; *Lucent ei qui fecit illas.* Here is an Idea and a Leſſon which they give us of the continual Application and perpetual Return which we ought to have towards God, for perceiving and acknowledging his Preſence, his Divine Illumination and his Influence in us; But we are far enough from following this Leſſon, our Heart and our Spirit do turn themſelves equally from him, they equally loſe themſelves in uſeleſs Thoughts, and plunging themſelves, and advancing farther and farther into

this Land of Forgetfulneſs, and this Region of Darkneſs; they do not ſo much as once a Day, no not, perhaps, once a Week, once a Month, once a Year, call to mind their Divine Origine, and their Celeſtial Dependence; *Obſtupeſcite Cœli ſuper hoc*, here would the Prophet *Eſay* ſay: All Nature ſaith the ſame thing with the Prophet, and would riſe and Arm her ſelf againſt this ſo *monſtrous Ingratitude*, and this ſo *monſtrous Inſolence*. There is not betwixt Man and Man the like Example of Injuſtice, of Brutality, and of Raſhneſs.

It would be very much, that the Heart only ſhould forget God, and ſhould wander from him, in ſearching as ſhe doth, her Happineſs and her Pleaſure out of him, which is the greateſt Wandring that can be. But it is not the Heart alone that forgets God, and wanders from him, the Spirit it ſelf, the Spirit who could have quitted it ſelf at ſo eaſie a rate of the Duty of its Dependence and its Acknowledgment, the Spirit forgets him, the Spirit effaces his Idea, the Spirit turns it ſelf wholly from him, it revolts entirely: And tho' the Spirit receives continually a Light and Thought from God; it is by him that ſhe Perceives all that ſhe perceives, it is by him that ſhe Thinks all that ſhe Thinks, and it is by him that ſhe Knows all that ſhe Knows; and yet ſo far is ſhe from acknowledging and perceiving it, that ſhe believes that ſhe is a Light to her ſelf, and ſhe doth not at all believe that ſhe oweth any thing to God for it. If the

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the Sun did never Set, or were never under a Cloud, we ſhould not at all believe that it was by it we had the Light, we ſhould believe that the Light, by the help of which we ſee all things, were in our Eyes; and becauſe God doth continually Enlighten us, becauſe that this Sun never Sets, becauſe that this Sun is always ready to Enlighten us every inſtant, we believe that we have in our ſelves the Light and the Idea's wherewith He Enlightens us. The Dog lifts up his Head to him who gives Bread to him, the Spirit of Man doth not at all lift up his Thoughts towards him who continually gives him all his Light and all his Life; O Ingratitude! O Revolt!

What Judgment do you think doth God make of thoſe Men who live in Courts, in Palaces, and in great Offices of all ſort of Profeſſion, who paſs their Days, their Weeks, their Months, their Years, all their whole Life, without any true Remembrance, or any true Sentiment of him, and of the continual Dependence which we have, of the perpetual Irradiation of his Eternal Eſſence? With what Eyes do you think doth he look upon them? What Violence do you think doth he offer himſelf, in not haſtning the end of their Lives, and the beginning of his Vengeance? Yet He never ſpoke with more Reſentment than *Laboravi ſuſtinens*, He never thunder'd or demanded Juſtice from Heaven or Earth with more vehemence, He never demanded it with a greater Indignation.

Let us ſee if there be any thing like this amongſt Men, from a Subject to a King, from Children to their Parents, from Husbands to their Wives, from Servants to their Maſters, or amongſt the moſt ſavage Beaſts towards thoſe who take care to feed them.

But if you conceive thereby how Criminal our forgetfulneſs of, and our wandring from God is, you will apprehend how unhappy it is, by the Anger with which God will receive thoſe ungrateful Souls who forget him, when they ſhall return to him. The Rivers which flow from the Sea, return to the Sea; The Bodies which came from the Earth, return to the Earth; And our Souls which came from God, return alſo neceſſarily to God: They are as it were Portions of himſelf, which he recalls, and would have reunited to the Whole, if we may be permitted to ſay ſo, after the Ancient Fathers. *Exivi à Patre & veni in mundum* (ſaith *Jeſus Chriſt*) *& iterum relinquo mundum & vado ad Patrem*; *I am come out from my Father, and I am come into the World, and I muſt again leave the World and go to my Father.* He ſaid it for himſelf and for us equally.

He being come from God, ought to return to God; being ſent from God to the Earth, ought to return to God: And our Souls, which in the ſame manner are ſent into the Body, and into the Viſible World, to be there try'd, ought to return to God; they came from God, and they return to God, and in God. In vain do we wander,

wander, do we loſe our ſelves and go aſtray. We never loſe our ſelves for God; he never lets us go for altogether; he hath his Cord and his Chain, by which he holds us, and by which he recalls us when he pleaſes, and when he thinks fit; He will recall us, yes, and our ungrateful Souls, who are now all of them turn'd away from him, always Fugitives and Vagabonds, wandring from Vanity to Vanity, will be much aſtoniſh'd when we ſhall return to him. O what Surpriſe! what Aſtoniſhment! what Confuſion! what Diſorder! what Dread! what Efforts! but fruitleſs Efforts of Flying, of Hiding ones ſelf, and of Eſcaping! What Commotions! what Storms! what Agitations in the Hearts of theſe Fugitive Slaves brought back to their Maſter, of theſe Rebellious Subjects dragg'd in Chains before their King!

At this Meeting, what Deſpair in theſe Souls! what Movements in God! If theſe Souls on their ſide are Troubl'd, Amaz'd, Affrighted and Agitated in themſelves, God, how is he on his ſide? how do's he receive them? how do they find him? what Entertainment? what Accoſting? what Reception, in your Opinion? But what Reproaches! or to ſay better, What Thunder and Thunderbolts! what Looks! what Rage! what Threatnings! what Indignation! But if the the Accoſting and the Meeting cauſes ſo much Pain, what will the Judgment and the Condemnation do? what will the Account

count which they muſt give of all the Thoughts of the Spirit, and all the Motions of the Heart, of them who forget God?

There is not one Hair of our Head loſt, ſaith the Divine Word; That is to ſay, ſaith S. *Auguſtin*, That all our Thoughts are counted, all our Steps are written down, there is an Account kept of all our Reſpirations; not one of our Thoughts, not one of the Motions of our Hearts ſhall be loſt, and every one of them which ſhall have wandred from God (if we may be permitted to ſay ſo) in our Lives; Every one of them which ſhall not have God for its Mark, for its principal End and over-ruling Object, will be found Impious and Sacrilegious: And then what Surpriſe will there be anew! what Regret! what Stinging and bitter Repentance! what Shame and Confuſion! what Deſpite! and what Rage of ungrateful Souls againſt themſelves! what Deſpair and what Fury! with what Evidence and with what Sentiment will they acknowledge their Wandring? With what Cries and with what Howlings will they tear themſelves to pieces, and will ſay, *Ergo erravimus*; Ah! it is too true, That ſo much as we have forgot God, we have been truly wandring! All the Pleaſure and the Happineſs which we have ſearch'd for out of God, hath been a real Wandring! Oh! how far do we find our ſelves from that Mark and Goal which we then did run to with ſo much violence and fury! Oh! Pleaſures! Oh! Goods, which

which we ſearch'd for out of God, and which we now ſee, are no where but in God? O Error! O Wandring!

The Condemnation of our blind and ſenſeleſs love of our Body.

If by the Principle of our Origine, and of our Celeſtial Dependence, which ought to make us ſo eſſentially to turn to God; we ought ſo mightily to condemn our forgetfulneſs, and our wandring from God. We ought no leſs to condemn by the Principle of Nature, and the Spiritual Quality of our Souls, our Fooliſh and Idolatrous love of our Bodies. For in fine, Since our Souls is the true Foundation of our Being, how comes it to paſs, That we only know our Bodies? That we only Love, Adore, and Idolize our Bodies? That we are not concern'd, but for the Intereſts of our Bodies? That we do not labour, or much concern our ſelves, but for our Bodies? We are ſenſible to all their little Buſineſſes, to all their little Advantages, to all their little Commodities; and inſenſible to all the Buſineſſes, to all the Intereſts and Advantages of our Soul!

Our Soul is, as hath been ſaid, The whole Foundation of our Being. It is by her, That we ought to be eternally happy or unhappy? She is all our True and Eſſential Being; The Body, and every thing which hath the Body for its Baſis, for its Foundation, and for its Subject,

ject, is no more, than as it were an *accident* of our True Being. The Whole Man is in the Soul; or to ſay better, It is the Soul only, that is the Whole Man; becauſe Man is nothing properly, but what he ought to be Eternally; for there is nothing truly and properly real, but what is Eternal. To be for a Moment, for a Day, for a Year, or for ſome ſhort time; This is not properly *to Be.* Eternity is the true Ground, and the true Baſis of a ſolid and real Being: Nothing properly and truly Is, but that which is to be for ever. *To be* for a time *only*, is not truly *to Be:* It is a Shaddow of Being; It is a Figure of Being. The Preſent World is not according to St. *Paul*, but a Figure of a World; not a True World, becauſe it paſſes away.

All Corporeal Felicity therefore, all Grandeur, all Abundance, all the Advantages which have Bodies for a Baſis, and for a Subject, cannot make to a Man a true and real Being, ſince Death ought to make her Prey upon them. The true Being of a Man, is that which ought to *Be* Eternally; and ſince it is by the Soul only, and by the advantages or diſadvantages of the Soul, that Man ought to be Eternally, all that which he ought to be. Therefore there is nothing more true, than to ſay, That it is the Soul only, which is the Whole Man.

Beauty, Ladies, which you make as the Baſis and Foundation of all your Being; And the Debaucheries, in which you infamous Senſual Men

Men make your Felicity, and all your Being to conſiſt, will not go along with you into Eternity. The Body, which is the Baſis of Beauty and of Debauchery, is laid in the Grave, and remains on this ſide, when the Soul returns to God, and makes her Paſſage into Eternity; and then, at the Conſummation of Time, and the Eſtabliſhment of the Immutable Order of the World to come, when the Soul ſhall come to Re-aſſume the Body, She will take with it nothing of that, which at preſent makes her Felicity and her Pomps.

The Pleaſures of the Body, are all of them Eſſentially falſe, as well as empty. They leave the Heart, even during this Life, ſick and Famiſhed, and they leave the Soul eternally deceived; they diſappear, they fly away, they leave the Soul in a cruel Privation, and in an inſupportable Deſolation of Regret and of Repentance, of Horror, and of Deſpair. O Vanity then of Vanities! Illuſion of Illuſions! Thus to abandon our ſelves, to love nothing but our Bodies, and neglect the care of our Souls.

The Soul, at this very hour, hath her Goods, her Riches, her Grandeurs, and her Pleaſures; which are worth more, without compariſon, than the Pleaſures, the Goods, Riches, and Grandeurs of the Body. But tho' the Soul ſhould have none but the Pleaſures, the Riches, and the Grandeurs of Eternity: The expectation of thoſe Pleaſures, of thoſe Grandeurs, and of thoſe Riches of Eternity, ought to poſſeſs us, inſtead

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of the Pleaſure, Grandeur, and Riches of the Body. In the mean time, How great is our furious and ridiculous Blindneſs thereupon? What do we take care for, but the Body? What do we take Pains for, but the Body? Do's not every thing rely upon the Body? Do not all all things terminate in the Body? Do not all things turn about the Body?

See a little, all the Pains, all the violent Tranſports, all the agitation of Human Life; if we ſeek for great Riches, Treaſure and Fortune; is it not that we may have a ſure and infallible Mean, of being able to make upon the Body, all the Impreſſions of Pleaſure and Voluptuouſneſs, that we would deſire? to prefer it to High Places, to make it carry it ſelf Superbiouſly? to make it be reverenced by the People, & the Multitude? To cauſe it to be Lodged magnificently? To cauſe it to be delicately, and excellently well Cloathed? It is for the Body, that we Labour, that we Sow, that we Reap. It is the Body, that all Arts ſwet for; The Body takes up all; there is neither place nor time for the Soul. See if you can find from Morning till Night, That the Body leaves the Soul one moment free, and at leaſure? What ſay you to this Conduct? What think you of it? Is this good Order? Is this indeed Juſtice and Reaſon?

Ah! poor Soul, how ill art thou Lodged, how unjuſtly and unworthily art thou Treated! yet in the mean time, thou art an Immortal and Eternal Nature and Subſtance, or to ſay better,

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an Immortal and Eternal Queen, to whom equally belong, both Time and Eternity, the Preſent World, and the World to come: It is to Thee, that all ought to be Subſervient, for thou art the ſole End of all the preſent Oeconemy. There cannot be a greater Subverſion of Order, and of Reaſon, than that Out-rage, which we commit upon our Souls; than that Preference which we give to our Bodies. Thou Reaſon of Man, do thou Juſtice to thy Self; Thou Soul of Man, know thy Price and thy Nobleneſs; begin to know thy ſelf, and to know thy Body. Oh Soul! Oh Body! If we could weigh you in a juſt Ballance, what ſhame ſhould we not have, that we thus vilifie and debaſe, degrade and diſhonour our Souls, at the rate that we do?

They are not at all now ſenſible of the Outrage that they do to themſelves, but they will be cruelly ſenſible of it one day; and that *one day* will quickly come: What Reproaches, and what Shame then will they not endure? What Indignation, and what Storm, will they not then conceive againſt themſelves? And with what Air, will they look down from Heaven, and from the boſom of God upon their Bodies, turned into Worms, or into Serpents; or if you will into Duſt and Aſhes only, as they are lying in their Graves. See there, will they then ſay, The Idols we Adored; See there The Subjects of our Felicities; See there the Theater of our Vanities; See there the Object of all our Deſigns;

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See there The Matter of our Paſſions; See there our perpetual and eternal Illuſion.

Even the Happy Souls will make this Reproach, which will ſerve to augment their Joy, of having at laſt acknowledged the Juſtice that was due to them. But the Reprobate Souls, with what Grief will they caſt their frightful and terrible looks towards their Bodies; and with what Horrors will they joyn Themſelves again to them, at the Univerſal Reſurrection? Good God! What Rage and what Deſpair! What Horrors, and what Furies! It is then for Thee, thou Caſe off filthineſs and ordure, that we have kindled this Fire! It is long of thee, That this of Fire and Brimſtone, is prepared for us! It is long of thee, That we ſhall burn Eternally! but let Us endeavour to prevent theſe Things, and let us turn all our eſteem, and all our cares towards our Souls, of which, there will be nothing loſt, but all will be Converted on the contrary, into an Eternal Harveſt of Incorruption and Immortality, of Felicities and of Joys; as St. *Paul* ſays, *Whereas all that is done* (as the ſame Apoſtle ſays) *that is caſt into, and ſown in the Body, is caſt and ſown in pure loſs, and produces nothing but an eternal Harveſt of Pain and of Deſpair.*

The Condemnation of that little Care, which we have to Co-operate, to the Honor of the Divine Reſemblance.

It is one of the beſt Advantages of our Souls, That they are made after the Image and Reſemblance

ſemblance of God. It is for that Reaſon, the Sacred Hiſtorian, who hath given us the Hiſtory of their Creation, do's principally exalt their Dignity, and their Nobility. *And it is with Reaſon* (ſaith St. *Auguſtin*) *becauſe there is there a Recapitulation of all their Advantages. This Advantage of our Souls, of being the Images and Reſemblances of God, implies*, ſaith He, *all their other Advantages, and adds ſomething which nothing elſe contains.*

How happy are we, that God hath made us his Images, ſaith St. *Chryſoſtom?* for what advantage do you think here, we have of being his Image? It is not only a glorious Title which flatters our Pride, or which puffs up our Vanity; it is a Right which we have to the Immortal Happineſs, and to the Ineffable Participation of all his Felicity. We are his Images in Nature, that we may be his Images alſo in Glory: For it is not in vain, that we are the Portraiture, and the lively animated Picture of that Supream and Eternal Nature, in the Foundation of the Eſſence of our Souls. God do's not leave his Works imperfect; for, having made in us his Images in Nature, he hath made us capable of being the lively Images of all his Felicity.

This is it, which makes what I call, the Divine Quality of our Souls; Great Nobility, without doubt! But a Nobleneſs, which ought to coſt dear to our Irregular Inclinations, and to all our Deſires which are contrary to Duty

and Vertue; which ought to give, as it were, the Body, and put the Colours upon the Picture of the Divine Reſemblance which Nature Begins in Us, which Grace Perfectionates, and which Glory Conſummates: For God cannot, and ought not to imprint the Image of his Eternal, and Sovereign Felicity, but in our Souls, where-in, a conſtant and perpetual Vigilance to exerciſe Mortification and Vertue, will have Copyed out, during the whole Courſe of our Preſent Life, his Eternal Righteouſneſs and Holineſs. We are not in the Preſent Life, but to finiſh that Divine Reſemblance of Holineſs and Vertue, which Nature hath rough-drawn in us by that love of Order and of Duty, which we call Conſcience; That is the Reaſon we ought to render our ſelves Subjects diſpoſed to receive the happy Impreſſion of the Sovereign Felicity, which ought to compleat this Reſemblance. The Scripture teaches us, That none of us ſhall enter into Heaven, before we be compared with God, as with an Original, whereof we ought to be the Copies; and it is for *that* we ought to be continually employed, as St. *Chryſoſtom* ſaith, *To Exerciſe this Heavenly Agriculture of eradicating even the leaſt Fibres, or Strings of our Irregular Covetous Deſire; and to make Chriſtian Vertues to riſe, and to grow in their Place; whereof we have twice received the Seeds, the one by Nature, and the other by Grace.*

God hath rough-drawn the Table, ſaith St. *Auguſtin*; and then he hath put into our hands the Pencil

Pencil and the Colours; and he hath given us all our Life-time to compleat and finiſh it. We ought not to loſe one moment of Time; He would, that every moment we ſhould give one ſtroke of the Pencil, and that without ceaſing, we put Colours upon Colours; That is the Eternal and only Task, and all the Employment of Life; that is all the Exerciſe of our ſojourning in the Body: But inſtead of finiſhing this Table, and inſtead of culvating theſe precious Seeds of Vertue, which ought to form in us the Divine Reſemblance, we Nip theſe Sacred and Divine Buds of Conſcience, and of Grace; and we commonly ſee in the Soul but a Field, very ill cultivated, covered with the Thiſtles & Bryers of all Vices: We expunge the rough Draught of the Table, which God had begun; and inſtead of that excellent Painting, which he would have ſeen finiſhed in us, he ſees nothing but a monſtrous and horrible Repreſentation of all the Corruption of Devils formed from the hideous Aſſemblage of all Vices.

It is not eaſie to ſay, with what trouble he ſees this Diſorder. The *Holy Hiſtory* teacheth us, That the ſad and deadly Spectacle, which the Impure Souls did expoſe to his Eyes, at the time of the Deluge, made him hate and deteſt his own Workmanſhip, which he at firſt had found ſo beautiful; for it is ſaid, That he was at firſt ſurprized with Love and Admiration, for the Workmanſhip which he had begun: *Vidit cuncta quæ fecerat & erant valdè bona.* It teaches

us, that he Repented himſelf of having made Man, and of having given him the Liberty of flinging Durt and Ordure upon this rich and beautiful Work, upon which he had imprinted his own Reſemblance and Viſage: But St. *Chryſoſtom* obſerves very well, that what he ſaid there, concerning the Inundation of Impurity, which obliged him to ſend upon the Earth that Inundation of Water, whereby he drowned the World; He ſaith it continually, upon our Occaſion, *That it was by reaſon of our Vices, and our Covetous Deſires, by which he had effaced in us the Divine Reſemblance.* He could not ſuffer this Indignity, this Out-rage: He thundred in himſelf, and meditated a juſt Vengeance.

How terrible, and how formidable ſhall this Vengeance be? It is from hence, he will ſay, in looking upon his Image ſo Blotted, and Effaced in our Souls, and covered over with the horrible Colours of all Vices. Is this then, will he ſay, the fine *Piece* that thou haſt finiſhed? Is it thus, that thou haſt anſwered all my Intentions? Is it then for the making of this fine Work, that thou haſt employed all thy Life? Look upon the Original; compare theſe Lines with my Lines; compare the Original with the Copy.

The Condemnation of our enchanted Love of the Preſent Life.

God, who do's not deny us any good thing, would not deny us the Pleaſure of loving Life; ſo far are we (in loving Life) from diſpleaſing God, that we cannot truly love Life, but that we muſt love God, in whom is the Source and Principle of Life eſſentially; ſo then, it cannot be amiſs to love Life: But we muſt not miſtake our ſelves, and under the Specious Pretence of loving Life, to love only the Preſent Life.

God do's not forbid us abſolutely to love the Preſent Life; he commands us indeed to love it in ſome reſpect. We may ſay, That there is a love of Life permitted, a love of Life commanded, and a love of Life forbidden. We are commanded to love the Preſent Life; in That we are commanded to reſt ſatisfied with our State of Trial in our Body. We ought not at all to murmur at it, or be impatient under the Pains, or the Melancholies which accompanie it. We are commanded to ſubmit our ſelves to that Order of Providence, which makes us paſs thro' ſo difficult a Trial: And as in the ancient Spectacle of the Combats of the Gladiators, which were ſhew'd to the People, The Combatants were not permitted to go out of the Amphitheater, till the Magiſtrate, or he that propoſed the Price, gave the Signal of the end of the Combat,

and caus'd the Gate of the Amphitheater to be open'd; ſo we are not at all permitted to haſten our Death, which we ought to expect from the hand of him that hath put us; into the Liſts, to whom it belongs to give the the Signal of the end of our Combat, and to open the Gate of the Amphitheater; we are then commanded to love the Preſent Life in that reſpect. We are alſo permitted to enjoy the Agreements, which we there find, as it were, upon the way; This is That Love, which is permitted us, as we have ſaid; but we are not at all permitted to place therein all our Heart, all our Pleaſure, and all our Happineſs; for that would be to make it our laſt End and Sovereign Good. We are not at all permitted, to love the Preſent Life better than the Future; For thus to love the Preſent Life, is a Love that is criminal.

It is ſo very Criminal (that it may be) it is the greateſt of all the Diſorders that our Hearts can fall into: For to love the Preſent Life, in prejudice to the love and the deſire of the Future, is the greateſt of all the Idolatries that the Heart of Man can commit; it is to make the Body and the Viſible World his God, becauſe this is to make of them his Sovereign Good; and we always make that our God, which is our *Sovereign Good.* This ſin of loving the Preſent Life, was the ſin of *Eſau*; The ſin of the *Iſraelites*, who periſhed in the Deſert for having deſpiſed the Land of *Promiſe*; The

ſin

ſin of the *Tribes*, who would not paſs the River *Jordan*; and in the *Goſpel*, it is the ſin of the wicked Rich Man, of the Prodigal Son, and of the eaſie and happy ones of this Age; upon whom falls the Curſe of *Jeſus Chriſt*, becauſe they have their Conſolation in this World; that is to ſay, ſaith St. *Chryſoſtom*, *The heart and affection to this Preſent Life*; a Diſpoſition which is not only criminal, by reaſon of that kind of Idolatry, which we have ſaid it contains; and by reaſon of the Diſeſteem, which it makes of the order of Gods eternal Predeſtination, and of the Subverſion of his Deſigns: But alſo, becauſe it is in the Soul, as it were the Foundation of Corruption, from whence are formed all ſorts of Vices, Irregularities and Diſorders, and which produces naturally the groſſeſt of Libertiniſm and Atheiſm, ſaith *Thomas Aquinas*, *Becauſe by reaſon of much loving the Preſent Life*, *we come* (ſaith he) *to hate the Future*, *and to wiſh that there were none at all*; and when we are gone as far as to hate it, we ſhall eaſily come not to believe it at all; and when the Future Life is once become a Fable, Divinity ſoon after will be but a Chimera only.

This exceſſive Love then of the Preſent Life, is a great Diſorder and Irregularity; and this Irregularity is mounted in us, even to the laſt Period, and to the higheſt Degree: I call it a Love enchanted of the Preſent Life; for it is a Love of Charm and of Enchantment;

It is a Fury and a Rage, a Madneſs and a Frenzy of Love. The Future Life allures us to it by a thouſand Charms; it glitters before us, I will not ſay like a Sun, but like an Immenſity of Light, which ought to carry as much Ardor into our Hearts, as Conviction into our Spirits; it opens her Boſom to us, and lends us an aſſiſting Hand: Inſtinct and Religion, Grace and Nature, the Law and the Goſpel, Heaven and Earth, all of them ſhew our Future Life in a happy Immortality, all ſparkling with Joys, with Felicities, and with Glories: The ſweet and ineffable Impreſſion of Grace and the Holy Spirit; The lively ſparkles of Heavenly Regeneration, which operate in us by a thouſand ſecret Incitements; The Example of the truly Faithful, who groan without ceaſing, with St. *Paul*, in Expectation of their Deliverance from their Bodies, and of the manifeſtation of the Future Life, and of the Glories of the Children of God, do ſollicite and impel us, and do call upon us. The World it ſelf by its Contradictions, and the Preſent Life by its Pains and its Diſguſts, do render the Love and the deſire of the Future Life neceſſary to us, to comfort us under our preſent Pains and Miſeries; And yet notwithſtanding, we have the deadly weight upon our heart, which inclines us, and fixes us to the Earth, and to this miſerable Life; we are not able to raiſe our ſelves up, to deſire Celeſtial Beauties, and the Eternal Delights; we are more

ready

ready to ſay, *Let God take care of Heaven for himſelf, and let him leave the Earth for us.* We ſee here what ſort of Creatures we are; it is impoſſible to make the leaſt Ray or Spark of the Love of the Future Life, to enter into our hearts.

St. *Paul* notwithſtanding, teaches us, *That the Preſent World is but a Shadow of the World to come; and the Preſent Life*, upon that account, *cannot be but the Shadow of the Future*; that is to ſay, there is the ſame difference between the Preſent Life and the Future Life, as there is between a Body that is all real, and all effective; and between the Shadow, which is only a void and an empty Figure. All the Shadows here below, that is to ſay, all the Joys, and all the Felicities of this Life, which are only Shadows here, are in the Future Things real: All that is here a Figure, is there Reality. The Honors, the Pomps and the Glories, the Abundance, the Pleaſures, are *There* true Pomps, true Honors, true Glory, true Abundance, true Pleaſures. *Conceive the Difference*, ſaith St. *Chryſoſtom, between the Shadow and the Sun; conceive how great are the Beauties of that Planet, which animates all the Beauty of the World, above that drowſie Obſcurity, which hath only a pure* Nothingneſs *of Privation for the Body, and the Foundation of its Being*; and when you have comprehended that, do not believe that you have comprehended the advantage of the Future Life above the Preſent Life. St. *Paul* ſaid very well, *That to die, is gain*; *Mori lucrum.*

We

We gain without doubt; becauſe that inſtead of a World of Shadows, of Figures, of Illuſions of Vanities, of Dreams of pure *Nothings*, cloath'd with the Painted Superficies of Being, or rather with the ſimple and falſe Appearance, we enter into the Poſſeſſion of a World, where all is Real, all Solid, all Effective, and all Immortal.

The Condemnation of our violent Deſires, for the Eſtabliſhment of our Preſent Fortunes; and of our deadly Indifference for the ſort of Event of our Eternal Predeſtination, which is decided in this Preſent Life.

We have acknowledged by the State of Trial, in which we have ſeen our Souls are at preſent, their uncertain and doubtful State of Alternativeneſs, of the formidable coming of Eternity, in which they ought to enter, in going out of Time, and out of the Preſent Life. We have acknowledged, that we are here, as it were, ſuſpended and ballanced betwixt two Extreams, of two different Eternities; of which, we have the Lot to decide by our Vigilance, and by our Application to Sanctifie our ſelves, and to prepare our ſelves for that Impreſſion of Glory and Sovereign Felicity, which God will really give to all thoſe whom he ſhall find prepared and diſpoſed for it, by a faithful and conſtant Co-operation with his Grace; and there follows from thence, a Condemnation equally juſt and formi-

ſormidable, of our violent Deſires for our preſent Fortunes, and of our *brutal* Indifference for that of Eternity, which we are to make for our ſelves; and for which, we cannot rely and repoſe our ſelves upon any one elſe.

If our Lot of Eternity was caſt upon us, after the manner as ſome conceive it; if it was a Deſtiny which ought to be effected without us, and if we were only to expect the Event, and the infallible and inevitable Execution of it; there would not be any Thing to reproach us thereupon; we might in the mean time, wholly employ our ſelves about our preſent Fortunes: But beſides That, even then when God hath a particular Cauſe in the Predeſtination of ſome few, and that he Charges himſelf with the ſucceſs of their Salvation, which I believe he do's for a certain number; he do's not at all ſave even theſe Priviledged Perſons without their Co-operation. It is certain, That in regard to the generality of Men, he do's not concur to their Predeſtination and their Salvation, but as Univerſal Cauſe; and that the Succeſs of it is left to the Vigilance of every one. Thus our Souls do themſelves before-hand, decide by the good or ill uſage of Time, of the Preſent Life, and of Grace, the Alternativeneſs of the Immutable State of Happineſs or Unhappineſs, in which they are to be fixed and eſtabliſhed when they depart hence. Thus It is certain, That all the Occupations, all the Deſigns, and all the Enterprizes of Men, which have not

for

for their End, the great Object of that building of our Houſe of Eternity, which the Scripture frequently mentions, which we ought to be building every moment of this Preſent Life, as it were, by ſo many Stones that we are to raiſe one upon another, to the end, that our Souls may find their Habitations ready prepared. It is certain (once again) That all our Occupations, all our Cares, all our violent Deſires, all our Deſigns, and all our Enterprizes, are things not only vain and unprofitable, but fooliſh, furious and frenetic.

Our Souls ought to enter into a State of Everlaſting Happineſs, or Everlaſting Miſery; they are to enter into the fixt and immortal Order of the Love, or of the Hatred of God: After the Expiration of the ſhort Time and Account of their Trial, *They are to receive* (ſaith St. *Paul*) *accordingly as they have believed, and governed themſelves in the Body*; *accordingly as they have heap'd up a Treaſure of Anger, or a Treaſure of Love*; *the Price of their happy Eternity, or the Pain of their Eternal Unhappineſs*: It is their part to decide this Lot; They are ſuſpended and ballanced betwixt the two affrighting Extremeties; Every moment of the Preſent Life, enters into one or other of theſe two Extremities, and can thereby decide and determin the Event thereof; But inſtead of ſeriouſly thinking upon ſo great an Intereſt, we heap up Wind, we make Spiders-Webs, we build up Edifices, which are to bury us under their Ruins.

We

We give ſplendid Names and ſpecious Titles to this Vanity and this Frenzy; we call it, To extend the Limits of an Empire; to be Maſters of the World; to make a great and puiſſant Fortune; to raiſe a ſtately Structure, and to Eſtabliſh a mighty Family; to poſſeſs the chief Ranck of Nobility, to make a fair Way to Advancement, to be Exalted to be Governours, to leave a raiſed and ſetled Poſterity, a thouſand fine Names, but Names only, Shadows and Illuſions, Chymera's and Viſions, and true Ruins and Miſeries! Can you call this the Building of a famous Structure, and a mighty Fortune, to attain great Credit, and vaſt Riches; and yet for all that, to be buried three days after in a Grave, and remain eternally Poor and Naked, Hungry and Starved, torn to pieces by Deſpairs, and throughly pierced with Torments? Can you call this Advancement and Preferment? Can you call it Elevation and Fortune to find at the going out of this Life, which is ſo ſhort and ſo uncertain, a ſo affrighting Horror of a vaſt and infinite Solitude, a ſad Deſart of Univerſal Privation and Miſery; and in the midſt of the Horror of this Immenſity of Nothingneſs, an Immenſity of Power and Wrath armed againſt You! A terrible and implacable God, *Who regarding his Eternity as his Foundation and his Riches*, as *Tertullian* ſaith, *and as a Foundation which he would make to advance his Glory, in all the moments of Time which he gives us*, *and*

and which are as ſo many Portions which he requires of us, is render'd an inflexible and an inexorable Avenger of the loſs and diſſipation which we make thereof, in following thoſe Viſions and Chimera's of Fortune!

After all this, Labor, you vain and ambitious Men; Labor to make to your ſelves an uncomfortable and an eternal Deſpair; Labor to leave here behind you a Great Name; and to find in the New World (wherein you are to enter ſo quickly, and wherein you are to ſtay ſo long) a miſery without end, and without bounds. Labor to leave your Children, goodly Houſes and fair Palaces, and not find where to Lodg your ſelves in this New Country, where you are to Inhabit always. Labor to leave them vaſt Riches, and to carry along with you, your poor, naked, empty Souls murdred with Sins, and torn in pieces with Remorſe, tranſpierced with Regrets, having nothing at all for a Foundation, but that infinite heap of Wrath and Vengeance, which they have amaſſed to themſelves, by all the Cares and violent Deſires of raiſing their Families and their Fortunes.

Do you believe that the eternal Deſpair of a Soul, which the Chimera of Fortune, which the Fury of Ambition, which the Vanity of the Court have poſſeſſed during all the Preſent Life, will be much comforted by the Settlement which it hath left his Children? I do not know what you think of it, but it is certain, That whether

whether God let him ſee or no the State of his Family; whether his Children have any true acknowledgment or no for his Memory, which is ſo doubtful, and ſo uncertain; whether they maintain, or waſte what He had raiſed them to; it cannot be for that Soul, but an Eternal Subject of Regret, of Repentance and of Remorſe. This poor Father burns, and his Children enjoy the Fruit of his eternal Miſery; They poſſeſs his great Eſtate, his fine Houſes, his great Revenue, whilſt He ſuffers the Deſpair and the Puniſhment of them. O the Fury of our Ambition! O the Blindneſs of our Paſſions! O the Impertinence of our violent Tranſports! Let us make a good uſe, Let us make a good uſe of the Knowledge which we have of the Immutable State of Miſery, or of Felicity, into which we are to paſs, when we are to go out of this Life. Let us undeceive our ſelves, and diſabuſe our ſelves from all our care after Greatneſs and Temporal Fortune, and think only of making for our ſelves a Grandeur and a Fortune which will be Eternal.

F I N I S.